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THE CHEYENNE

BY

GEORGE A. DORSEY
Curator, Department of Anthropology

I. CEREMONIAL ORGANIZATION

CHICAGO, U. S. A.
March, 1905

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INTRODUCTORY NOTE.

The following brief and imperfect account of the Cheyenne social organization was obtained as part of my studies of the Cheyenne Sun-Dance, which, in turn, are part of a comparative study on this ceremony among the Plains Tribes I began in 1901. The Cheyenne Sun-Dance will form the subject of Part II. of this volume. These notes on the organization of the Cheyenne are given in this form because opportunity for further and more extended observation does not now seem possible.

The Cheyenne, while considered in many ways the most conservative of the tribes of the plains, are rapidly losing their social organization, and the time will soon arrive when it will cease to have any meaning to the tribe as a whole. This organization was not unlike that of the Arapaho, and was formerly strictly adhered to.

The accounts of the societies, the myths of the origin of the same, and the story of the medicine-arrows are given, with but slight changes, as they were obtained through Richard Davis, a full-blood Cheyenne, as interpreter. The colored illustrations were made direct from drawings made by Richard Davis or other Cheyenne artists; the pen drawings were made from diagrams drawn by Richard Davis.

GEORGE A. DORSEY.

March, 1905.

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I. CEREMONIES.

1.—THE PROPHET'S FOUR GREAT MEDICINE-ARROWS.

Two or three thousand years ago, in the Cheyenne tribe, a boy was born, who, from babyhood, possessed great intellectual power. He not only had supernatural powers, but he was a prophet from the beginning of his life. This boy grew into manhood, and lived to be four hundred years old. He claimed to have received his powers and to have come as a messenger from the Great Medicine, who sent him to teach and organize the Cheyenne, that they might know, through him, what to do for their future. This Prophet's name was Motzeyeuff. The Cheyenne, who then lived like animals, had medicine-men who were magicians. They became angry and drove the Prophet away, because he killed a chief of the tribe who had abused his playmates because they were skinning a young buffalo that they had killed to get its hide for a robe for their Prophet.

When the people drove the Prophet away he stayed away from his tribe for four years. He went to a high mountain, and as he went near it a door opened for him to enter into the earth, and he entered. Inside of the mountain he communicated with the Great Medicine. There were several other men there who represented other nations, and were there to learn from the Great Medicine. These men consisted of several red-skinned men, one black-skinned man, who was dressed in Indian fashion, and one white-skinned man, who had long hair on his chin. All wore long hair on their heads. The Great Medicine instructed each and every one who was there for four years.

The Prophet received his instructions direct from the Great Medicine. After four years he returned to his people as a man of supernatural power, a messenger, and a prophet from the Great Medicine. When he returned he brought with him the buffalo to feed his people; but the greatest gifts he had for them were the four great medicine-arrows. The Great Medicine sent these medicine-arrows to the Cheyenne as an emblem for their future. There were four original medicine-arrows. These arrows possessed magic, and the Great Medicine decreed that they should produce effects beyond natural powers. For instance, when this Prophet, or the following Prophets, took the arrows and held the points towards an enemy, or towards any kind of

animals, they became confused and unconscious. Two of these arrows possessed power over men, and the other two possessed power over buffalo and other beasts, and so two of them were called "man-arrows," and two of them "buffalo-arrows." The two man-arrows affected every person. The man-arrow points killed women if they passed in front of the points, or if the points were held towards them. For this reason no women were allowed in the arrow ceremony. Another reason is that the original Prophet decreed that no women should take part in the ceremony, or see these arrows. To this day none of the Cheyenne women know how the arrows look, and every Cheyenne is afraid to go in front of the points of the two man-arrows. These arrows were very strong and very effective when the tribe was still in its free state. If the people were hungry, and had nothing to live on, all they had to do was to find a herd of buffalo and have the keeper of the two buffalo-arrows point them towards the herd. The Cheyenne, who had no horses in those days, could go up to the buffalo and kill all they desired by means of these arrows. When they did this the rule was to take everything except the head, and to leave the horns on, and to leave the backbone attached to the head and the tail. Every animal killed with the medicine-arrows had to be treated in that way. These arrows made the buffalo crazy. They had no will of their own, but would run in a circle until the Cheyenne had killed all they wanted, and then they would dash off. The Cheyenne used these arrows to kill all beasts they desired to eat, but only when they had to do so.

These sacred arrows are somewhat different from ordinary Cheyenne arrows. They are about thirty-six inches long, one-half an inch in diameter, round, very straight, with flintstone points. The points are tied in at the end, and over each of the four arrow points is tied a covering of white, downy eagle feathers. At the other end are whole wing feathers of the eagle, split in two, and tied on each side of the arrows. The shafts are also partly covered with the white, downy feathers of an eagle. All the feathers are painted red. On each of the four arrows are painted figures of the world, the blue paint meaning blue heavens, the sun, moon, stars, the red paint meaning the earth. Buffalo and other animals are also painted. So these sacred arrows are held symbolic of the Great Medicine, who made the sun, moon, and the stars, and the earth. When the great Prophet, the real Prophet, who brought these four sacred arrows, returned to his people, he did what the Great Medicine taught him while inside of the earth, and to this day the whole medicine-arrow ceremony is performed

exactly as the Prophet taught them in the beginning. On the day the great Prophet returned to his people, he organized the Cheyenne tribe in order, as follows:

1. The Prophet.
2. The keeper of the medicine-arrows.
3. The four assistant arrow-keepers.
4. The medicine men.
5. The four chiefs (ex-chiefs).
6. The forty chiefs.
7. The four chiefs of warriors.
8. The five warrior societies.

Each society is composed of one hundred or more male Cheyenne, from fifteen to forty years old. The societies that the original prophet organized go by the following names:

The Red-Shield Warriors.
The Hoof-Rattle Warriors.
The Dog-Men Warriors.
The Coyote Warriors.
The Bow-String Warriors.

All of the warriors' societies are original except the Bow-String Society. This society was formed after the others.

The original Prophet of the Cheyenne foretold all that has come to pass. Everything that he foretold has taken place in exactly the way he said it would. He told the following about the coming of the white man: "A person who has long hair on chin and on legs, and carries with him sickness of all kinds, is coming to you in the future. With him he will bring an animal that has flashing eyes, and a tail that touches the ground, and one hoof on each foot. This animal will be restless, and the hairy person will also be restless. Do not try to be like them. This hairy person will also bring a spotted animal with horns, big eyes, and a long tail that will touch the ground. This animal will live on dirt, and will eat anything. If you take after it and eat it, you will eat almost anything else." He prophesied of the future of the Cheyenne in this language: "My brothers and children, and all my people of this earth! Listen and remember my words, for they are as sharp as the points of the great sacred arrows, and keep my prophecies of the future in your minds as long as your people and the earth last, and then the Cheyenne as a people will never become extinct as long as the blue heavens, the sun, moon, and earth last. Do not forget your sacred arrows. Remember them always, and no other. You will renew your sacred arrow sticks four times."

The Cheyenne still have two of the original sacred arrows, and the sticks, or wooden part of these arrows, have never been renewed. They still have three more times to renew them, according to the prophecy. Only the Prophet and the Arrow-Keepers know the kind of wood that is used in the arrows. Some sixty or seventy years ago, the medicine-arrow keeper, by carelessness, made a mistake in performing the ceremony just before an attack was made upon a Pawnee camp. He did not correct the mistake, and the result was that they did not affect the camp, and although they slaughtered the bravest of the Pawnee warriors, an old-time Pawnee warrior captured the four sacred arrows from the Cheyenne.* A long

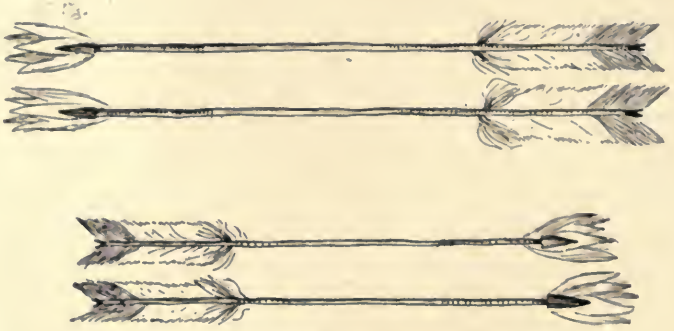


FIG. 1. The Medicine-Arrows.

time afterward the Pawnee restored two of the arrows to the Cheyenne, and kept the other two original arrows. When the Pawnee would not return the other two arrows, the Prophet and the Arrow-keeper who lost the arrows made two in imitation of the two withheld by the Pawnee. The imitation arrows are about three inches longer, and a quarter of an inch wider, than the original arrows. (See Fig. 1.) This Prophet made these arrows to complete the set, so that their ritual would be the same as before. The Pawnee have now the "man-arrows," and our medicine-men claim that the Pawnee tribe is dying off because they do not know how to treat these arrows in the way the original Prophet taught the Cheyenne. The arrows still in possession of the Cheyenne are the two original "buffalo-arrows," and two "man-arrows" that were made by a later Prophet. What the original Prophet taught was written on some hard and strong skin, in Indian picture-writing. This writing was done by

*See "*How the Pawnee captured the Cheyenne Medicine-Arrows.*" Am. Anth. (N. S.) Vol. 5, pp. 644-658.

the medicine-men living at the time of the real Prophet. No one but the Prophet and the medicine-men know about this.

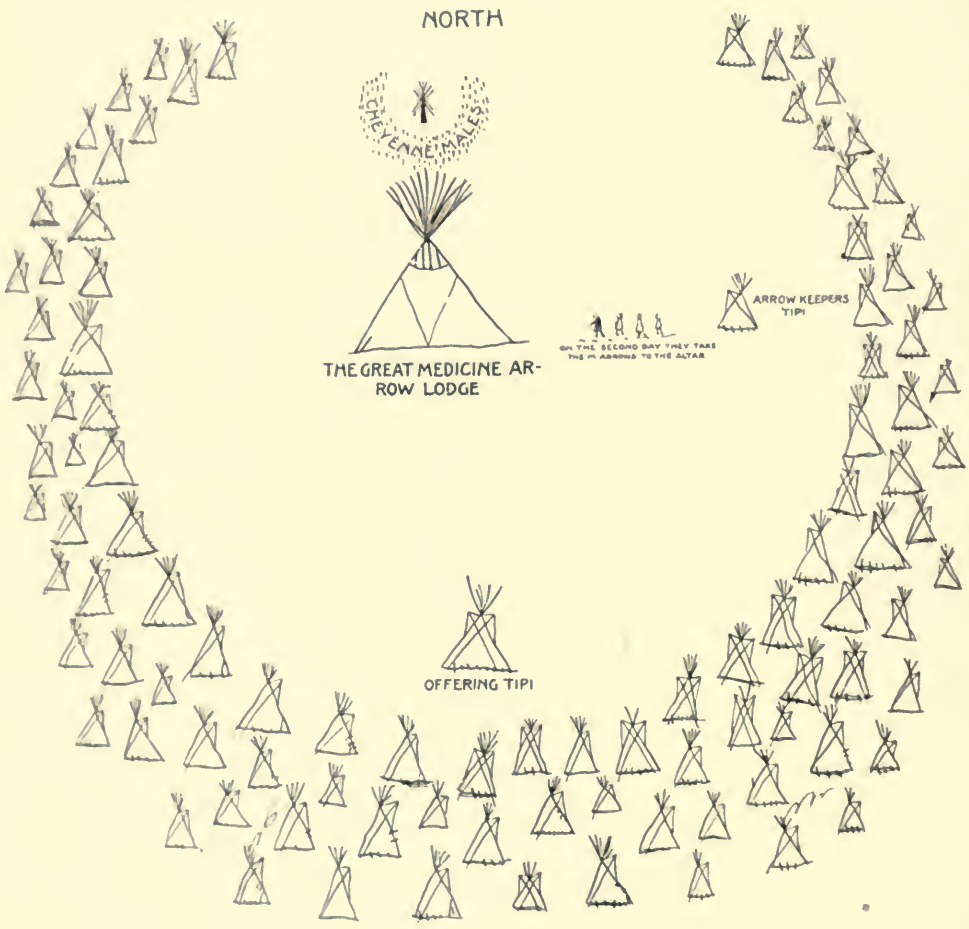
The Cheyenne of to-day perform this Medicine-Arrow ceremony exactly the way it was performed thousands of years ago. They perform the ceremony annually. This ceremonial meeting is generally pledged or vowed by some member of the tribe. According to the ruling of the original Prophet, this is a religious gathering, where every family in the Cheyenne tribe must be represented in the camp. This ceremony means reformation in general, and the whole tribe, band, family, individual, change for the better. Their courage and life are renewed. When the man who pledges this ceremony has set a certain day and place, he goes to the Prophet, the Arrow-Keeper, and his assistants, and notifies them. They pray for him, and dress him in a buffalo robe, place a pipe in his hand, and paint his body red. He then starts out to notify the other medicine-men. When he reaches the medicine-men he presents his pipe to them, and then the medicine-men go out and call in all the warriors. After they are gathered, and the coming event is explained to them, the pipe is lighted and smoked by every warrior who desires to go. Every one who smokes it pledges himself that he will attend the ceremony. The pledger then goes on to visit and notify the different bands of Cheyenne. He is gone several days, as there are four large bands in the tribe. When he visits the bands, each band presents him with some contribution for the coming ceremony. Then he goes back to the Arrow-Keeper, and informs him that he is ready. The whole tribe then moves, and assembles at some quiet place selected beforehand, where no other people will bother them. They put up their camp in a new moon circle, the space or opening of this circle facing in the direction least likely to be approached. The space or opening of this medicine-arrow camp is rather larger than the opening of other camp circles of the tribe. No one, not even animals, are allowed to pass in front of the opening, for it is sacred as long as the ceremony lasts.

*First Day.**—The man who makes the ceremony puts his tipi up in the middle front of the camp. After he puts it up it is then called the place of sacrifice to the Great Medicine, and the people take to the tipi calicoes or anything they desire to contribute for this worship. Usually a half-day is allowed to make these offerings. After that the assistant medicine-men take these offerings and tie them together and hang them outside of the tipi, just over the door or en-

*Much of the information here presented was obtained by Mr. Davis during the ceremony held on November 24-27, 1902, which was pledged by White Thunder on the death of his wife.

trance. After this offering has taken place, any person or family may leave for home, if necessary, but not before. After the offerings are hung out over the door of the sacrifice tipi, the warrior societies all congregate in the center of the camp circle, and select a place to erect the great Medicine-Arrows lodge. After they select the place, they appoint certain members of warrior societies of good character to go and get long tipi poles. They also select another set of good warriors to go and wait upon two men who have lived good lives, and have been good to their fellow-men. This set of warriors goes to the two good men and borrows their tipis, which are generally of good size, to use to cover this sacred lodge. The rule in getting the poles and the two tipis to be used for the sacred lodge is this: "Take the two tipis of two good men, who have good characters, have led good lives, and have always been good to their fellow-men, but never take a man's tipi to be used in the sacred lodge who has led a bad life, or who has murdered a member of the tribe." So it is an honor to a man if the warriors come and take his tipi to use for the Medicine-Arrow lodge. Any member of the tribe who has committed murder in the tribe is not allowed to take part in the ceremony. The warriors proceed and take the two tipis and poles to the center of the camp. There they put up the great Medicine-Arrow lodge, always facing towards the opening of the camp circle. The longest tipi poles are used in this lodge, and also the largest tipi found in the camp is used to cover it. This lodge is put up in the same style as the regular Cheyenne tipi, only it is three times as large. Two tipis are used, and from fifty to sixty poles. These poles are set in the ground so deep that the wind cannot blow them down. After the lodge is erected, the medicine-men go inside and clear the ground, and they make it as smooth as it can be made. They lay sage brush all around the inside to sit on. After this is done, the medicine-men make plans for the warriors, who, from now on, and as long as the ceremony lasts, congregate fifty paces back of the sacred lodge day and night. Each society takes turns in keeping order in the camp while the ceremony goes on inside the sacred lodge.

Second Day.—In the morning the man who makes this ceremony takes with him three other men. They go to the sacrifice tipi, and bring all of the offerings to the sacred lodge, and place them inside at the altar, where the medicine-men are already sitting. After they put them down they come out in single file, one behind the other. In every case the ceremonial master leads. He is naked, and his body is painted red, and he has a buffalo robe on. The other three men who follow him once wore buffalo robes, but they go without


NORTH
CHEYENNE MALES
THE GREAT MEDICINE ARROW LODGE
ON THE SECOND DAY THEY TAKE THE 44 ARROWS TO THE ALTAR
ARROW KEEPERS TIPI
OFFERING TIPI

Pl. I. The Medicine-Arrow Ceremony Camp-Circle.

them now. They come out of the lodge in file, and walk slowly to the Arrow-Keeper's tipi, or the home of the sacred arrows. This tipi always stands out in front of the right wing of the circle. These four men walk slowly toward it and wail on the way. When they reach the Keeper's tipi they halt, and then move four times forwards and backwards, and the fourth time they go into the tipi. The Keeper of the arrows lives in this tipi, and is there when they enter. They sit down and he prays for them, and turns the four medicine-arrows over to these four men. These medicine-arrows are wrapped in red fox skin, tanned with the hair on. The tanned side is turned out, while the hair side is on the inside, next to the arrows. After they receive this bundle these four men come out of the tipi, the leader coming first with the bundle on his left arm, the fox head pointing up. When the four men get outside in front of the Arrow-Keeper's tipi, they stand in file. The leader prays before starting back. Then he proceeds to the sacred lodge, with the other three walking behind him very slowly, and they all wail on the way back. See Plate I. They halt four times on the way. They always enter the sacred lodge from the right side. As soon as the great medicine-arrows are taken into the lodge the warriors assemble at the back of the sacred lodge. There they decide what society shall keep order that day and that night. No one but the medicine-men are allowed inside of the lodge after the arrows are taken in. When the medicine-men have started to prepare the altar and open the sacred arrows, they notify the warriors, who then start out by twos, with sticks and clubs in their hands. They go through the whole camp, and allow no one to play or make any kind of loud noise. They establish warrior's order. They go by pairs at a distance about one hundred yards apart. They keep on walking until sundown. Then another set of warriors relieves them for the whole night. In this way they keep order day and night. While these warriors are walking their beat and keeping order, food is served to them three times a day back of the sacred lodge. Some are eating, while others are out on their rounds. No women are allowed outside of the tipis as long as the warriors are out, only men who have to get water or wood are allowed to be out.

If the medicine-men who are inside of the sacred lodge find that the feathers of the medicine-arrows are in need of repair, they renew them or repair them, but they never renew the wooden shafts of the arrows. The medicine-men claim that the original arrows are not of wood, or else they would not have lasted so long. Others say they must be of wood, for the real Prophet would not have prophesied

that they should renew their arrow sticks four times. If the feathers are to be renewed, a steady, healthy, clean, good man is appointed by the medicine-men to tie the feathers and handle the sacred arrows. When removing the arrows from the bundle, the points are held towards the camp-circle opening, where no one is sitting or standing.

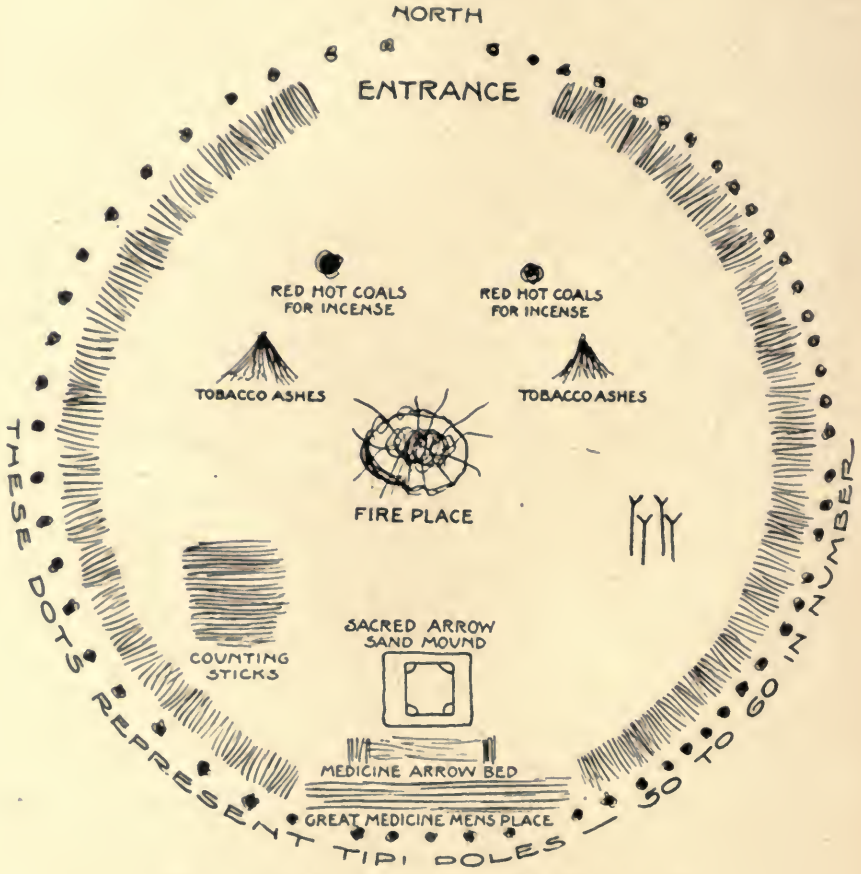


FIG. 2. Sacred Lodge during the Arrow Ceremony.

If any part of the feathers of the arrows is to be renewed, it is done on the third day. All medicine-men who go there do not stay all the time, but take turns, just as the warriors do; but the man who makes the ceremony is there with the Prophet and assistant Keepers all the time.

Third Day.—The medicine-men prepare small, long, round willow sticks, about one yard long. These they split in two. Sometimes

these sticks number several hundred, or even a thousand. Each one of these sticks represents a Cheyenne family. Even those who are not present are represented by these sticks. See Fig. 2. They do not keep these sticks; they are only prepared to count with, and are thrown away after the ceremony. In front, and on each side of the altar, an incense fire is kept continually burning to the Great Medicine, to bless every Cheyenne family represented in the ceremony, and each stick is held over the burning incense. This continues all day of the third day and night, and part of the fourth day. While this incense is burning all the medicine-men in the whole camp prepare and improve their medicines in their tipis. All of their medicines are of herbs. Three or four medicine-men come together to arrange these medicines, and they also go through their own ceremonies.

FIG. 3. Diagram of Arrows, Offerings, etc.

Fourth Day.—When the family sticks are finished, usually in the afternoon, the man who has pledged the ceremony sends one of the warriors to get a pole from one of the camps. This pole is forked, about five feet long, by three inches through, and is pointed at the other end, so it may be thrust into the ground. The warrior brings this pole, and takes it to the medicine-men. The assistant Arrow-Keepers take the four sacred arrows and tie them together against the pole so that they point upward and downward. The two original medicine-arrows have their points up towards the sky, while the imitation arrows have their points directed downwards. After they are tied on this pole, the pledger takes the pole and comes out from the medicine-lodge, holding it and the arrows vertically. He goes forward to a distance of one hundred yards from the great Medicine-Arrow lodge, and halts and puts the pointed end of the pole in the ground. (See Fig. 3.) He wails as he comes from the lodge. After he puts the pole into the ground so that it will stand firmly, he returns to the lodge and brings out the red fox-skin wrapper, and lays it down beside the pole. He goes very slowly, and wails all the time. When he returns to the lodge the medicine-men come out and bring

the offerings and lay them down beside the pole and the wrapper. When the offerings are brought out from the Medicine-Arrow lodge, all males of the tribe, from the oldest men to the youngest boy baby, go to see these ancient arrows hanging outside in the air for inspection. Every male knows how these medicine-arrows look, and in case the medicine-men who renewed the feathers did not tie them like the original they would know, but the medicine-men do not often make mistakes. Here the boys bring offerings again, and lay them beside the other offerings. All males view these arrows, and when every male in the Cheyenne tribe has seen them, the warriors go to work and take the original Medicine-Arrow lodge down and erect another lodge over the place where the pole with the medicine-arrows is standing, in front of the arrow-lodge. This is called the Prophet's lodge. They use the same poles and the same two tipis, only they get a third tipi, for they use three tipi coverings to cover the Prophet's lodge, while the Medicine-Arrow lodge has only two tipi covers. They make the Prophet's lodge larger, so that it can accommodate every medicine-man in the tribe. When this Prophet's lodge is up they bring the medicine-arrows out from it and take them back to their home where the Keeper lives. On the night of the fourth day all the medicine-men and the Prophet go to the newly erected Prophet's lodge. Here they sing four of the most sacred songs. They are the same sacred songs that the original Prophet of thousands of years ago sang to them and taught them. They sing the four sacred songs as they come in order. After each song they prophesy, the same as the real Prophet did. They chant four times, twice before midnight and twice after midnight. When they have chanted four times the Prophet's lodge is uncovered at about three o'clock in the morning. The Prophet and the medicine-men and the man who is carrying on the ceremony then come back to where the first offering tipi was. At this place a sweat-lodge has been erected during the night, after the ceremony is over at the Prophet's lodge. They all come to this sweat-lodge, and the medicine-men go in and take a vapor bath. They wash off their medicine so that they may go safely among their own people. They chant four times in this sweat-lodge, and after that they come out. After the sweat-lodge ceremony is over, and the tipi is uncovered, then the Medicine-Arrow ceremony is at an end.

2.—THE KEEPER OF THE MEDICINE-ARROWS.

Next to the Prophet comes the Keeper of the great medicine-arrows, the emblem of the whole Cheyenne tribe. The Keeper is appointed by the Prophet, or, sometimes, by the warriors. He must be a medicine-man, and one of the assistant Arrow-Keepers. He must understand all sacred chants and all rituals pertaining to the Medicine-Arrow ceremony. Not only this, but he must be of extraordinarily good character, a natural leader, and counselor of the whole Cheyenne tribe, but not necessarily a chief. The present Keeper of these medicine-arrows is Little-Man. He was not a chief at first, but some ten years ago he was appointed a chief, so at the present time he is a Keeper of the medicine-arrows and one of the forty chiefs also. His family and his tipi are held sacred because the medicine-arrows hang in his tipi. His tipi is called the home of the medicine-arrows, and he is the father of them because he cares for them. He makes a vow that he will take good care of them in order to preserve them. In the Cheyenne camp, which is made in a horseshoe circle, the Keeper's tipi stands out in front of the other tipis about one hundred yards on the right wing of the circle. No nuisance is allowed around the Keeper's tipi at any time. In former times the Keeper's wife walked and carried the medicine-arrow bundle on her back when the Cheyenne were traveling. Later on, after the white man came to this country with horses, she rode on horseback, but still had the bundle tied on her back. The Keeper as a medicine-man does not have to take part in the ceremony, if he can get another medicine-man to assist him. If a Keeper of the medicine-arrows does not give satisfaction, then all the warriors come together and hold a council, and appoint another Keeper. They go in a body and get the bundle and give it to the man they have appointed.

3.—THE FOUR ASSISTANT MEDICINE-ARROW KEEPERS.

The medicine-arrow Keeper has four regular assistants. These four assistants are the only ones who may handle the arrows. All other medicine-men have to reach this degree. Whenever the regular annual Medicine-Arrow ceremony takes place, and when the medicine-arrows have been brought into the sacred lodge, these four men are there to inspect the four medicine-arrows. If any of the eagle feathers that are on the arrows need renewing these four assistants are the ones to do the work. The feathers are from the eagle. Every other article used on the great medicine-arrows comes from the buffalo, the

glue, the sinew, and the paint, which is made from the buffalo blood. In order to comply with the original Prophet's requirements, to use buffalo sinew, glue, and blood on these great medicine-arrows, the Cheyenne have this day in their possession from eight to ten pounds of dried buffalo blood, four to five pounds of buffalo glue, and about forty pieces of buffalo sinew. These are to be used by these four men only, and only in the Medicine-Arrow ceremony and no where else.

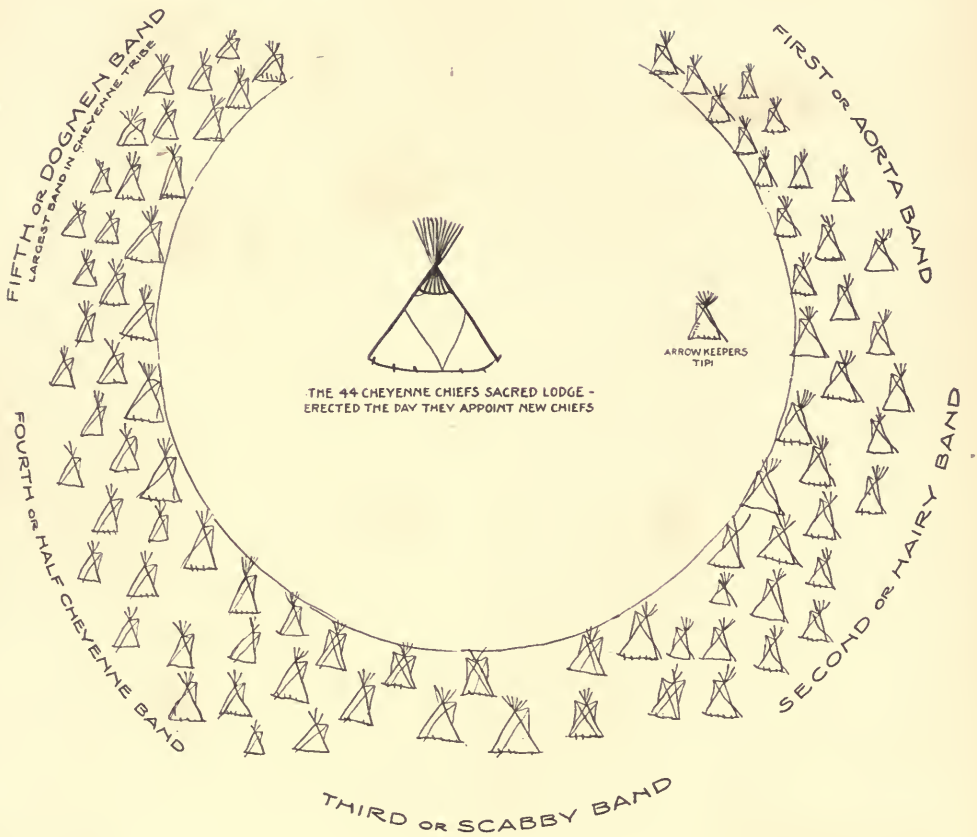
4.—THE MEDICINE-MEN.

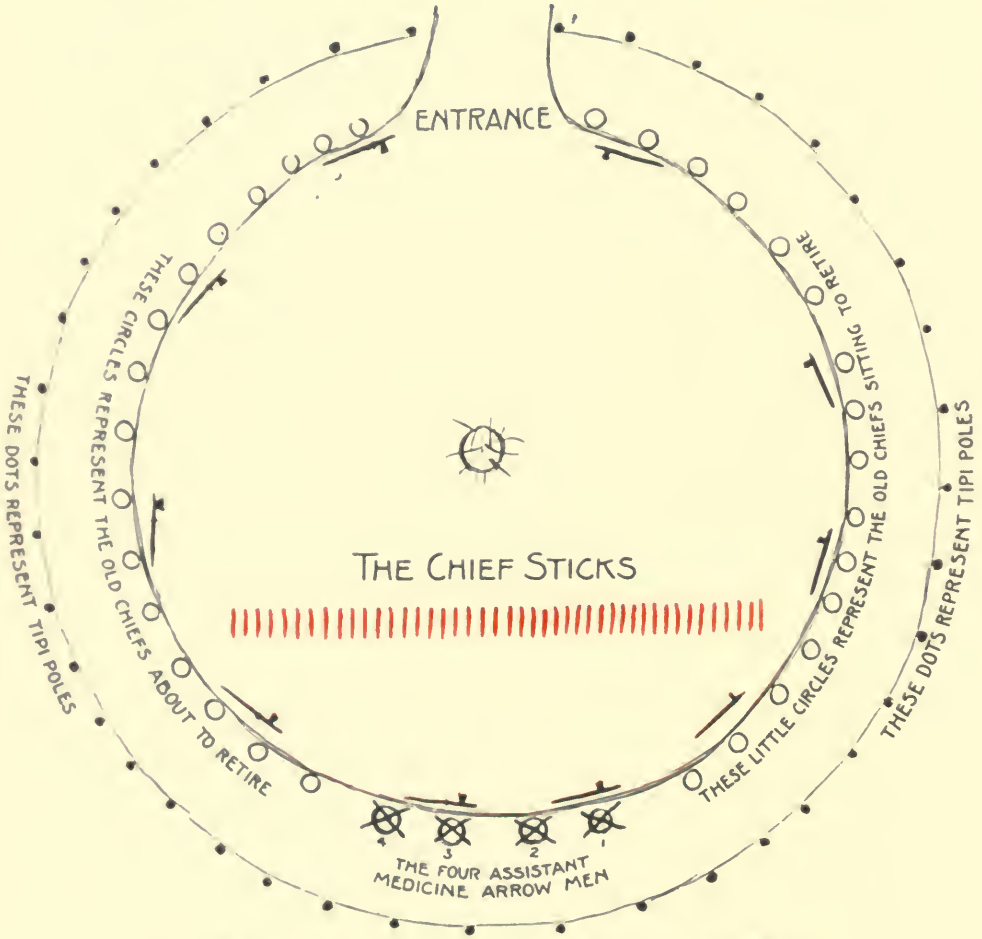
The medicine-men come next in order. These men are all doctors who give medicine to the sick. They usually have contributed many ponies or goods to the arrow ceremony. They contribute toward this worship in order to be taught how to perform certain parts of the Medicine-Arrow ceremony. If any one of these men has been loyal and has a good memory and has contributed more than the other men, he will some day be appointed as one of the assistant Keepers of the sacred arrows. There are thirty to forty of these medicine-men, representing different bands of Cheyenne. They are usually old men, and are the only ones who can go inside the great Medicine-Arrow lodge and assist the Arrow-Keeper and his four assistants to perform the ceremony the way the original Prophet taught them. These men, the Arrow-Keeper, his assistants, and the Prophet are the only ones allowed to perform this great Medicine-Arrow ceremony.

5.—THE FOUR EX-CHIEFS AND THE FORTY CHIEFS.

When the chiefs have become old, and weary and worn, and realize that they cannot live much longer they hold council and select a place and date, and send messengers to the different bands to invite every one to come to the place where all the Cheyenne people must gather to have new chiefs appointed. When the Cheyenne have assembled in a circular camp, a large lodge is put up in the center of the circle facing the opening of the camp. See Plate II. This lodge is similar to the Medicine-Arrow lodge. It has from forty to fifty poles and two tipi covers are used. It is twice as large as a good-sized Cheyenne tipi. After it is put up, the ground inside is made smooth and all weeds and grass are removed. Then all the old chiefs come to this lodge to hold council. They sit in a circle about the inside of the lodge. After they are seated they send for the forty sticks that are tied in a bundle and kept by the medicine-arrow Keeper, fastened

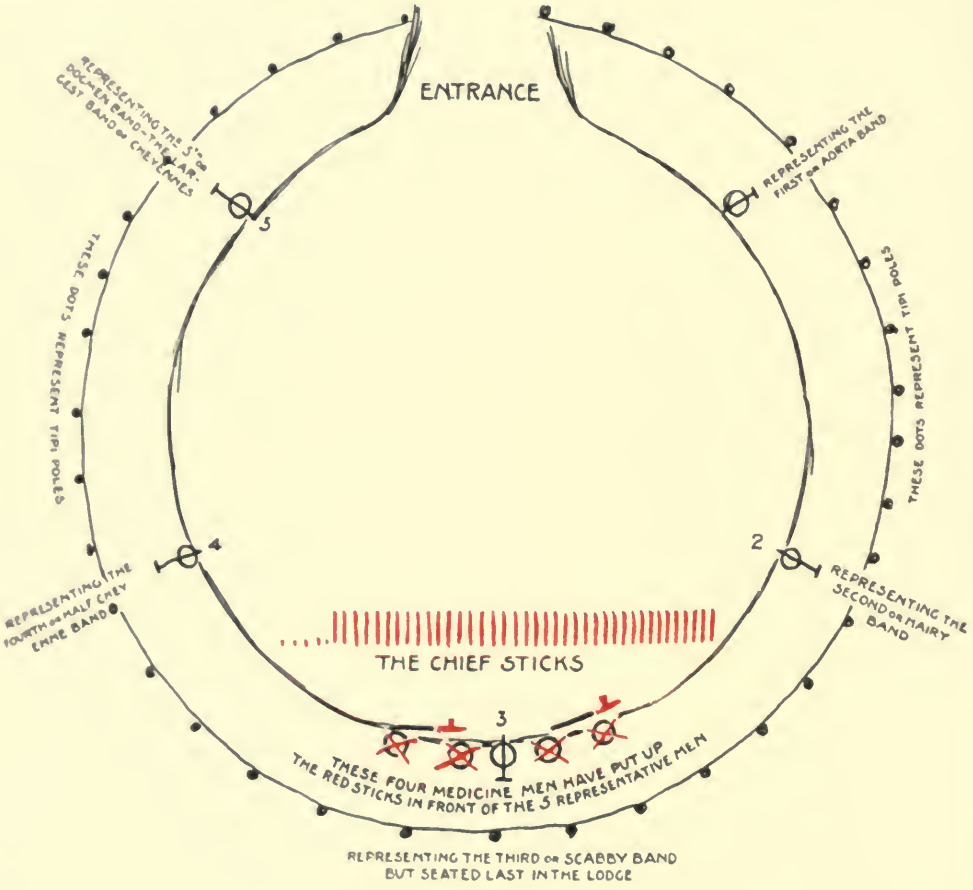
Pl. II. The Election of Chiefs—Camp-Circle.


FIFTH OR DOGMEN BAND
LARGEST BAND IN CHEYENNE TRIBE
FIRST OR AORTA BAND
THE 44 CHEYENNE CHIEFS SACRED LODGE -
ERECTED THE DAY THEY APPOINT NEW CHIEFS
ARROW KEEPERS
TIPI
FOURTH OR HALF CHEYENNE BAND
SECOND OR HAIRY BAND
THIRD OR SCABBY BAND

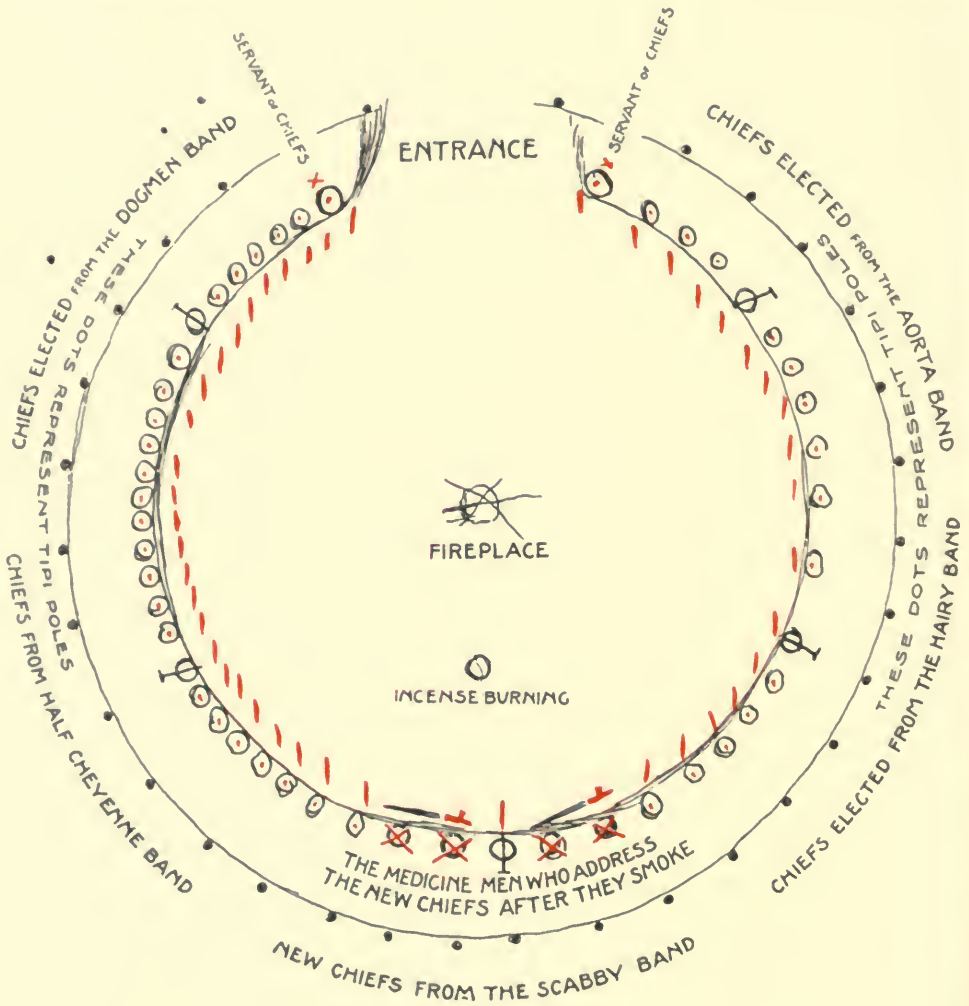


1 THE ANCIENT MAGICIAN
2 THE PROPHET
4 THE SUN DANCE PRIEST
3 THE ANIMAL DANCE PRIEST

Pl. III. Diagram of Chiefs' Lodge.


ENTRANCE
REPRESENTING THE 5TH OR DOG MEN BAND OR THE MAR-CEST BAND OR CHEYENNES
5
REPRESENTING THE FIRST OR AORTA BAND
THESE DOTS REPRESENT TIPI POLES
THESE DOTS REPRESENT TIPI POLES
2
REPRESENTING THE SECOND OR MAIRY BAND
4
REPRESENTING THE FOURTH OR MALY CREE EMME BAND
THE CHIEF STICKS
3
THESE FOUR MEDICINE MEN HAVE PUT UP THE RED STICKS IN FRONT OF THE 5 REPRESENTATIVE MEN
REPRESENTING THE THIRD OR SCABBY BAND BUT SEATED LAST IN THE LODGE

Pl. IV. Diagram of Chiefs' Lodge.


ENTRANCE
SERVANT of CHIEFS
SERVANT of CHIEFS
CHIEFS ELECTED FROM THE DOGMEN BAND
THESE DOTS REPRESENT TIPI POLES
CHIEFS ELECTED FROM THE AORTA BAND
THESE DOTS REPRESENT TIPI POLES
FIREPLACE
INCENSE BURNING
CHIEFS FROM HALF CHEYENNE BAND
THE MEDICINE MEN WHO ADDRESS THE NEW CHIEFS AFTER THEY SMOKE
CHIEFS ELECTED FROM THE HAIRY BAND
NEW CHIEFS FROM THE SCABBY BAND

Pl. V. Diagram of Chiefs' Lodge.

on the medicine-arrow bundle. These sticks are about eighteen inches long by one-half inch in diameter, pointed at one end so that they may be put into the ground. Every stick is painted red. They are called "chief sticks."

After they take this bundle of "chief sticks" into the chief's lodge and place it in the center, the lodge becomes sacred. The old chiefs seat themselves again inside the lodge and direct the four assistant Arrow-Keepers to open the chief's bundle and take the sticks out. These four men sit at the front inside of the lodge. They take each red stick and name it to represent one of the new chiefs. They stand these in a row, first in front of the four medicine-men. See Plate III. When they place these in the ground in a row, then all of the old chiefs elect five good men to represent the five bands of Cheyenne whose camps come in this order in the circle, beginning at the right end of the circle, see Plate IV., as follows: Aorta band, Hairy-Men band, Scabby band, Half-Cheyenne band, Dog-Men band. The old chiefs proceed to the first or Aorta band. They get their man and bring him direct to the lodge in the center of the circle. They take him into the lodge and place him at the right end of the council circle which represents the whole camp. After he is seated they take one of the red sticks and stand it up directly in front of him. See Plate V. All the old chiefs go out together to get these new chiefs, except the four medicine-men, who give them directions. They proceed to get the next man from the Hairy-Men's band, but when he goes into the lodge he is seated about two-fifths of the distance from the Aorta man on the same side of the circle. They also put one red stick into the ground in front of this man. Then they omit the third or Scabby band. They proceed to the fourth or Half-Cheyenne band and get a man from that band and bring him and place him opposite the second man, the representative of the Hairy-Men's band, in the lodge. They also put up a red stick in front of him. Then they go out to the fifth or Dog-Men band, select a man and bring him to the lodge. They take him in and place him at the left end of the council circle opposite the first or Aorta man. They also put a red stick into the ground in front of him. Then they go to the third or Scabby band. After they get a man from this band they bring him to the lodge and take him inside and place him between the representative of the Hairy-Men's band and the Half-Cheyenne band; thus he sits opposite the door or entrance of the lodge. They also put up a red stick in front of him. After these five men, who represent the five bands, are seated, all the old chiefs, except the four medicine-

men, go in a body to get the rest of the thirty-five new chiefs whom they have decided upon beforehand. They begin at the right end of the circle and pick out those whom they have already appointed before going out. They go around the whole camp. These old chiefs make this trip four times around the camp, each time bringing a certain number of chiefs. The fourth time they go around they get the last of the required number of forty chiefs. The four medicine-men who stay in the lodge put up a red stick in front of each man as he comes in. Each new chief takes a seat inside of the lodge corresponding to the position of his camp or band in the camp-circle. If a new chief's band is located on the right end of the circle then he must sit on the right end of the council circle inside of the chief's lodge. After the old-time chiefs have all the newly elected chiefs seated in the lodge, they smoke the chief's pipe. After this, one of the four medicine-men, the old-time prophet, addresses the newly appointed forty chiefs. He says something like this: "Now, you who are here have been appointed as chiefs to look after the welfare of all men, women, and children, but in order to carry yourselves in an orderly manner, you, new chiefs, must select four men from among these old-time chiefs to be your counselors and leaders. These four ex-chiefs that you will appoint will be your advisers." Then the forty new chiefs appoint four ex-chiefs from among the old-time chiefs whom they think or know will lead them aright. These four ex-chiefs are generally medicine-men. The forty new chiefs look to these four old chiefs. Then the two medicine-men from the four medicine-men address the forty-four chiefs like this: "Now, listen to me! When the old chiefs wore out, they appointed you to carry on their leadership. We, who are here representing the sacred magicians of old and the sacred arrows and the sacred sun, earth and animals, have this day advised you and placed every man, woman, and child of the Cheyenne tribe in your care. When it is necessary you will help not only your own tribe, but all other Indians. You have been appointed on account of your bravery, character, and courage. In the future you will cause no disturbance or help to cause a disturbance among your own people. If another member of the tribe kills your own brother, take your pipe and smoke it to the Great Medicine, and you will prevent disturbance. Do not notice your brother's murderer. If your young men look despairing and lonely, take your pipe and pledge yourself to perform the great Medicine-Arrow ceremony, in order that the Great Medicine will bless you and your people, because of your remembrance of him."

Of these four medicine-men, who are also Medicine-Arrow keepers,

Hair
Hair
Human Hair
Human Hair

Pl. VI. Warrior's Shirts.

Pl. VII. War Bonnets.

one is an old-time magician, the second is the Prophet, or one who has performed the great Medicine-Arrow ceremony, the third is one who understands all about the Sun-dance, the fourth is one who has performed and understands all about the sacred animal ceremony and dance. When these four medicine-men are through addressing the new chiefs, then all people come and see them. The new chiefs go out, give feasts, and give away many presents to the poor and needy people.

6.—THE FIVE ORIGINAL WARRIOR SOCIETIES OF THE GREAT PROPHET.

Before the time of the original great Prophet, the Cheyenne were governed by one chief and a magician who assisted him. Until the great Prophet brought the four great medicine-arrows to the Cheyenne, he with his assistants exercised absolute power over them. The Prophet organized the tribe into bands, instituted the office of chief, and imposed the rank of warrior on all males of fifteen years and more. These warriors he grouped into five societies, who, with the chief, were responsible for the conduct of the tribe. The societies were called the Red-Shield, Hoof-Rattle, Coyote, Dog-Men's, and Inverted or Bow-String. Each society was formed by certain medicine-men, who had been instructed by the original great Prophet, and each society was controlled by a chief with seven assistants. These were appointed by the warriors for their courage and bravery in battle. The warrior chiefs understand all of the songs and their assistants are councilors among the warriors. The warrior chiefs finally become chiefs and their assistants become war chiefs. Should a member of any of the five warrior societies distinguish himself in battle by the performance of some extraordinary act in behalf of any of his fellows, he wears thereafter, as a badge of distinction, a buckskin coat adorned with fringe of hair of the enemy. See Plate VI. The experienced warrior has presence of mind, is ever on the alert, and is brave, always protecting his fellows. He wears a war-bonnet, which trails down his back to the ground, and if he is a distinguished chief or warrior, he decorates it with eagle feathers tipped with locks of human hair. See Plate VII. The shirt and war-bonnet are usually worn by the seven assistants of the warrior societies. Marks of distinction are conferred upon those who have been brave in encounters with neighboring tribes in open battles or who have led warriors against the enemy successfully, or who four times have scalped an enemy alive, or who have rescued one or many times one of his fellows who has been

left behind at the mercy of the enemy; but the greatest honor is accorded to him who leads his fellows to victory after they have been defeated by the enemy.

The paint, the dress, the songs, and the dances of the members of the warrior societies are, in general, characteristic for each of the five societies. Thus each society has its four sacred songs sung to different tunes, part with words and part without words. Besides these characteristic songs there are four sacred songs for the five warrior societies, which are sung to the Great Medicine, and each society has its four battle songs, sung by individual warriors while on the battle-field or in concert at a council of warriors. The members of each society address each other as "friend" or "brother," and they afford each other mutual protection. When a society desires to take into its membership a young man they go to him in a body and bring him into their society.

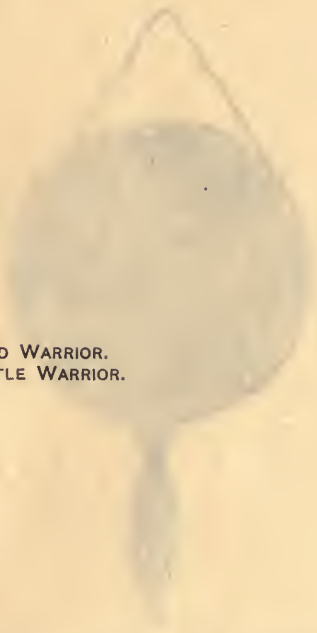
The Red-Shield, Coyote, and Hoof-Rattle or Dew-Claw societies admit into their lodge four Cheyenne maidens, usually selected from the daughters of the forty-four leading chiefs; these maidens the warriors call sisters. The warriors are not allowed to marry any of the four maidens of their own society, though they may marry the maidens of other societies. These maidens are given prominent places in all dances and they sit in the midst of the circle in front of the war chiefs in all the councils. The two other societies do not admit women into their lodges. When the great Prophet directed the medicine-men to establish the warrior societies he gave them the privilege, at their own risk, of admitting to their lodge four women, chaste and clean, and from the very best families. Misfortune will befall the society who violates the condition. Fearing that through deceit unchaste women might come into their societies, the Dog-Men and the Inverted or Bow-String warriors do not admit women. Each of the existing societies continues to burn incense to the Great Medicine, in order to remind him that they are still carrying out his instructions which he gave to their ancient ancestors through the great Prophet.

7.—THE RED-SHIELD WARRIORS.

The Red-Shield society has one chief, called "War-chief of the Red-Shield Warriors." He has seven assistant war-chiefs, who are officers and councilors of the society and under whom are from one hundred to two hundred warriors. They select four maidens whom they admit into their society. These maidens, who are usually the daughters of chiefs, are not permitted to marry any of the members

FIG. 1.

FIG. 2.



PL. VIII. FIG. 1. RED-SHIELD WARRIOR.
FIG. 2. HOOF-RATTLE WARRIOR.

of their society and are called by the warriors "sisters." These women occupy a place in the center of the council circle. When the society gives a dance in the open air the maidens continuously dance in front of all the warriors, beating upon drums which they carry. Now the men trot, now they halt, and with bodies bent forward dance up and down, moving around, and now they hop and skip heavily along. As they dance each warrior utters a sort of gutteral sound like that made by a buffalo on the chase.

The emblem of the Red-Shield society is the shield, which is round like the sun and painted red. Long ago certain medicines were applied to it, and the warrior swung it in a circle before the enemy, so that the enemy's arrows would hit neither man nor shield. All shields have their origin in this society, for the shield was given them by the great Prophet, who also brought the medicine-arrows to the tribe. Each warrior of the society carries a red shield, as well as a spear, hence the name Red-Shield. The shields are made of raw buffalo hide, which is toughened by being suspended over a fire while it is yet soft; then a circular portion is cut from the region of the hip, in such a manner as to leave the tail, with its hair, intact with the circular piece. See Fig. 4. The hair of the circular portion is removed and the skin is tanned, with the tail left on. To test the strength of the hide for the shields, after it is tanned, the warriors shoot arrows at it. If their arrows bound back from the hide and leave it uninjured the hide is fit for use in the shield; otherwise, not.

Fig. 4. Shield of Red-Shield Warrior.

Whenever the warriors of this society congregate for a dance or to hold a council of war they are dressed alike. See Plate VIII. Fig. 1. Their head-dress consists of the skin, with horns attached, of the buffalo head, taken generally from a two-year-old. That portion of the skin lying between the ears and connecting the horns is taken. The horns are painted red, and in full dress the bodies of the members are also painted red. Each warrior carries a spear about eight feet long, with stone point, originally, but with a steel point later; the

entire spear is painted red. The wearing of the buffalo skin with the attached horns and the shield from the hips, with the tail attached, gave rise to the name "buffalo warriors." About their waists these dancers wear a sort of skin belt or skirt, worked with porcupine quills, and having buffalo dew-claws attached to it, to produce a rattling sound while dancing. Along the lower edge of the belt are fringes, some of which hang down below the knees. This skirt-like belt is worn by every warrior of the society, and is painted red.

8.—THE HOOF-RATTLE WARRIORS.

The Hoof-Rattle society has one head chief and seven assistants or sub-chiefs. They have over one hundred warriors under them and four Cheyenne maidens. There is a keeper of the drums and a keeper of the elk antler emblem, which is formed like a rattlesnake. Two of the bravest men (See Plate VIII. Fig. 2) carry spears with crooks at one end, the wood of the handle being bent around in a semi-circumference. These two spears are wrapped as far as the points with otter skin. The shaft is further ornamented with two bands of otter skin about two feet apart, with four pendants of eagle feathers attached to each band for ornamentation. The spears are about eight feet long. All of the other warriors carry straight spears with points, wrapped with otter skin which has been dressed on the outside. Each warrior carries a rattle. This rattle is a stick about one foot long, covered with tanned buckskin, to which are sewed or tied several dry dew-claws of elk, deer, or antelope. The keeper of the elk horn is the leader in the dancing and singing. The elk antler used by these warriors is real. It is straight and has a body about two inches thick and about eighteen inches long. It has a head and a tail. It is fashioned like a snake. On the top of the snake's back are grooves cut about half an inch apart. See Fig. 5. When used for singing and dancing they put one end of this antler snake on top of a piece of rawhide and hold the snake's tail in the left hand and with the right hand they hold the shin bone of an antelope and rub it backwards and forwards over the snake's back, thus producing a loud, shrill sound like that of some animal. They have four sacred songs, four war songs, and about two hundred dance songs. One hundred or more warriors sing in unison with the time

FIG. 5. Hoof-Rattle Warrior Musical Instrument.

of the rubbing on the elk antler, thus making themselves heard for a long distance. According to the teachings of the great Prophet this antler was used to charm the buffalo. Whenever the tribe desired large herds of buffalo, elk, or deer to come near their camp the warriors would come together and chew the herb medicine used in all the sacred arrow ceremonies and blow it upon the elk antler to make it effective. Then the keeper would hold the snake effigy by the tail and draw the scapula toward himself so that the motion was made from the head to the tail. Having four times made this motion the buffalo and deer would be charmed and come to them. All the antelope and deer thus affected were killed and their dew-claws taken for making rattles for the warriors.

Aside from the rattles, spears, bows and arrows, individuals satisfy their own desires in the matter of dress. All the warriors of the various societies hold as sacred the elk antler. When dancing, the Hoof-Rattlers hold their spears in one hand and their body erect. They jump up and down, keeping time with the singing and rattle.

9.—THE COYOTE WARRIORS.

The Coyote society derives its name from the fact that its members imitate the coyote in their power of endurance, cunning, and activity. They outstrip their fellow-tribesmen in running long distances, playing games, etc. There are about one hundred and fifty warriors in this society, and a head chief, who carries a coyote hide with the hair left on. The society regards this hide as sacred. Having put their medicine on the coyote hide as well as on themselves, these warriors feel light, and can endure and can run a long distance without stopping. The society has a rattle-keeper, who carries a red-painted gourd with stones inside to make the rattling. In old times this rattle was made out of buffalo hide, but lately the gourd has taken its place. This rattle is used to mark time in the dancing and singing, and its keeper is the leader in the dancing and singing, and he knows all the songs. The society has four sacred songs, part of which relate to the coyote; four war songs, and about three hundred dance songs.

When these warriors have a four days' dance they put up their lodge either in the center or in front of the camp-circle, and just within the interior of the lodge the coyote hide is placed so that its head is directed toward the entrance. The chief with his assistants sit back of the coyote hide. When in view, this coyote hide is placed in front of the chiefs in the council circle. The four maidens who are

admitted to this society, sit in front of the chiefs. Two of the warriors carry a spear about an inch and a half wide. Between its ends is stretched a string, which gives the spear the form of a bow. Several kinds of feathers hang from the spear, and it has a sharp point. See Plate IX. Fig. 1. The other warriors carry straight spears. Each warrior has two eagle feathers stuck vertically in his scalplock, and carries a bow and arrows. All members of the society dress alike. Their bodies and upper parts of their arms and legs are painted yellow, while the lower arms and legs are painted black. On the breast of each warrior, suspended by means of a string about the neck, is a crescent-shaped, black-painted piece of hide. The two eagle feathers in the hair are always worn and the spear is always carried in their hand when they are not abroad. When dancing these warriors jump up and down rapidly, keeping time to the rapid and ever-increasing time of the music. The four maidens, who are daughters of chiefs, decorate their dress with elk teeth. Their faces are painted yellow and they wear two eagle feathers upright in their hair.

In the past the warriors of this society had their hair roached over the top from front to back to represent a scalplock, the sides of the head being shorn of hair. All members of the other societies wore their hair long. The coyote hide is the emblem of this society, for in a similar skin the great Prophet brought the medicine-arrows to the tribe. The coyote was the animal that the great Spirit sent to wander over the earth, and he was one of the animals that, in early times, talked to men.

10.—THE DOG-MEN WARRIORS.

The Dog-Men society, termed by the white men "Dog-Soldier" society, is the largest society among the Cheyenne. It is made up of males of fifteen years and more, and numbers one-half of the males of the entire Cheyenne tribe. This society once controlled the whole tribe. Its members were raiders, and formerly they roamed over the plains between the Missouri and the Arkansas rivers with the upper Platte River in Nebraska as their headquarters. The society has one chief and seven assistants, and several hundred warriors. Of these the four bravest are chosen to protect the society and the tribe from the raids of the enemy. These four braves wear over their left shoulder and trailing down their backs to the ground, a piece of skin twelve inches wide and eight feet long, decorated with porcupine quills and eagle feathers. The quill work of two of these streamers is in bright colors with rows of eagle feathers hanging over

PL. IX. FIG. 1. COYOTE WARRIOR.
FIG. 2. DOG-MEN WARRIOR.

FIG. 1. FIG. 2.

the quill work. These scarfs are worn by the two most daring braves of the society, who have reached a certain rank in the society. These two also adorn their leggins with human hair. See Plate IX. Fig. 2. The two other scarfs are narrower and have less quill work on them. They also have eagle feathers, but the two warriors who wear these do not adorn their leggins with human hair, for they are not as brave as the former two. These four warriors when at war are expected to protect their fellows, and if need be, die for them. The warriors of this society are appointed to this degree after having performed a certain number of brave deeds. After their death, others have to take their places.

All the warriors of this society dress alike. Their head-dress consists of a cap with a few beads worked over the front edge. The crown is covered entirely with tail feathers of the eagle, and the sides are covered with the feathers of the hawk and crow. The feathers are so fastened that they stand erect all over the head-dress. Suspended by a string around the neck of each warrior is a whistle of the wing bone of an eagle, which they blow while dancing. The whistle and string are ornamented with porcupine quills. Each warrior wears a rattle fashioned in the form of a snake. The body of the rattle consists of a round stick about a foot long, and one and a half inches in diameter. It is covered with a narrow strip of rawhide about three-quarters of an inch wide, into the ends of which are inserted the head and tailpieces, the headpiece extending out from the end of the body about two inches. The rawhide is then bound on the stick, and the whole, excepting the head, which is painted red, is covered with buckskin. Eyes are made in the head, and an eagle feather is attached. Over the entire body of the figure are tied rows of the dew-claws of deer or antelope. All portions of the body remaining exposed are decorated with quill work. The length of this rattle is about two and a half feet. Grasping these rattles by the head with their right hand they shake them and measure the time of their dancing and singing. The belt worn in the dance consists of four skunk skins prepared with the heads left intact, two heads meeting in front and two at the back. The fur is left on the skin, and on this side are attached fringes to which are hung dew-claws throughout.

These warriors carry a bow and arrows. When they dance they move forward in a stooping position rapidly, bending each leg forward alternately. This society has between five and six hundred songs, exclusive of their four sacred songs and four war songs. The society emblem is the dog, which they regard as sacred, and which they asso-

ciate with the origin of the society. The society regards itself as distinguished and influential. The whole tribe, and neighboring tribes, as well, recognize its importance. In former times this society was distinguished for the great number of captives it held. Indeed, the old-time warriors claim that three-fourths of the entire Cheyenne tribe were captives.

The Dog-Men society was organized after the organization of the other societies, by a young man without influence but who was chosen by the great Prophet. One morning the young man went through the entire camp and to the center of the camp-circle, announcing that he was about to form a society. No one was anxious to join him, so he was alone all that day. The other medicine-men had had no difficulty in establishing their societies, but this young man, when his turn came to organize, was ridiculed; for he was not a medicine-man, and had no influence to induce others to follow his leadership. At evening he was sad, and he sat in the midst of the whole camp. He prayed to the Great Prophet and the Great Medicine to assist him. At sunset he began to sing a sacred song. While he sang the people noticed that now and then the large and small dogs throughout the camp whined and howled and were restless. The people in their lodges fell asleep. The man sang from sunset to midnight: then he began to wail. The people were all sleeping in their lodges and did not hear him. Again he sang: then he walked out to the opening of the camp-circle, singing as he went. At the opening of the camp-circle he ceased singing and went out. All the dogs from the whole camp followed him, both male and female, some carrying in their mouths their puppies. Four times he sang before he reached his destination at daybreak. As the sun rose he and all of the dogs arrived at a river bottom which was partly timbered and level. The man sat down by a tree that leaned toward the north. Immediately the dogs ran from him and arranged themselves in the form of a semicircle about him, like the shape of the camp-circle they had left; then they lay down to rest; as the dogs lay down, by some mysterious power, there sprang up over the man in the center of the circle a lodge. The lodge included the leaning tree by which the man sat; and there were three other saplings, trimmed at the base with the boughs left on at the top. The lodge was formed of the skins of the buffalo. As soon as the lodge appeared all the dogs rushed towards it. As they entered the lodge they turned into human beings, dressed like the members of the Dog-Men society. The Dog-Men began to sing, and the man listened very attentively and learned several songs from them, their ceremony, and their dancing forms. The camp-circle and the center lodge had the appearance of a real

camp-circle for three long days. The Dog-Men blessed the man and promised that he should be successful in all of his undertakings and that his people, his society, and his band would become the greatest of all if he carried out their instructions. On the fourth day they were discovered by two Cheyenne, who were looking for the man and for their dogs of burden. They observed the form of the circle and the lodge within and saw that it was like the camp-circle of their tribe. They went so near that within they heard their own language spoken. They did not enter the lodge, but hurriedly returned to their people, to tell them what they had seen. On the day after the first disappearance of the man and the dogs, the medicine-men counseled with the great Prophet, who knew all about it. The great Prophet told the medicine-men that the man was obeying his commands, and that this, the fourth day, they might find him with the dogs. The two Cheyenne, who had hunted four days before finding the new camp, returned on this day, and when they announced to the people what they had seen, the whole camp moved to the lodge of the man and the dogs. As they came into view of the wonderful camp the Dog lodge instantly disappeared and the Dog-Men were transformed into dogs. The medicine-men and warriors were by this time very sorry that they had refused to join this man's society. To express their sorrow they went in advance to the young man, and asked him to have mercy upon them and forgive the whole tribe for its treatment of him. The young man took the pipe and smoked, to show that he had forgiven his people. The young man then instructed them to go to their own dogs and pitch their tipis according to the position of their dogs, so that they would make a horseshoe-shaped camp, just as the dogs had made. Every man became busy and the dogs alone seemed to be very indifferent as to what was happening. The young man still remained in the center of the camp, and the next day, according to his instructions from the Great Prophet, he again asked the warriors to join his society, and many hundreds of men joined it. He directed the society to imitate the Dog-Men's dress, and to sing the way the Dog-Men sang. This is why the other warrior societies call the warriors of this society "Dog-Men Warriors."

When the Dog-Men society has its four days' lodge put up for a dance, they repair their head-dresses, reorganize all the warriors, and should one of the four brave warriors have died or been killed by the enemy, they name some one to take his place. When the other warrior societies put up their lodges to dance or for reorganization, they must place their lodges in the center of the camp-circle; but the Dog-Men warriors may locate their lodge in the center of the circle or at any big

camp not in a circle, as they may desire, provided they can find a tree that leans toward the north to which they can tie the three saplings for the erection of their lodge. The lodge is so constructed that the stationary tree is placed at the back, on the inside and opposite the entrance. The three movable saplings are trimmed as far up as the upper branches, which are left. Formerly, buffalo hides were used for a covering for the lodge, but recently canvas is substituted. The poles of the Dog-Men's lodge are different from those of the other societies' lodges. The other societies burn incense to the Great Medicine, who sent the Great Prophet to establish their societies and to establish ceremonies in honor of himself. But instead of burning incense, the Dog-Men put in the center of their lodge an earthen pot about half full of water, and into this they put a piece of beef weighing about two pounds, which remains there during the four days' dance. On the fourth day and before the dance is dismissed, they take the meat from the pot and pass it around to the members of the society; each one bites off a large piece, chews, and swallows it. This they do in memory of their society's founder, and in memory of the original dogs who followed the founder out from the camp-circle and induced the warriors to organize the Dog-Men society. Ever after this all the original dogs preferred cooked to fresh beef.

11.—THE INVERTED OR BOW-STRING WARRIORS.

The Inverted Warrior society is but little known throughout the tribe, although it is the fifth of the warrior societies founded by the Great Prophet. It was founded when he last appeared in the dress of the Inverted Warrior with his celebrated bow-spear, and a stuffed owl tied over his forehead for a head-dress, and a bone whistle tied around his neck by means of a string. See Plate X. Fig. 1. This society the great Prophet founded on his return after his four years' absence to the mountain; but the society was without a chief. Each warrior was independent of the rest, though all the warriors dressed alike and were always prepared for war.

The warriors must be of strong physique and very courageous. A part of the requirements of the society is that these warriors shall be solemn and stoical. Their bodies and clothing are always painted red, as well as their buffalo robes. See Plate X. Fig. 2. Each warrior carries a bow-spear about eight feet long—a perfectly sound, straight, well-seasoned stick fashioned after the style of a bow. This bow-spear is flat on the front side and round on the back side, there being a space in the middle for a handle, which is round. This bow

Pl. X. Fig. 1. Inverted or Bow-String Warrior.
Fig. 2. Inverted or Bow-String Warrior.

FIG. 1. FIG. 2.

is two inches wide at the handle and one and a half inches at the ends. Its buffalo sinew string is one-third of an inch in diameter. When the bow-string is drawn the bow itself is bent scarcely at all. At the handle is tightly bound a bunch of sage grass. At one end is a sharp flint spearhead, about six inches long. Recently steel points have been substituted. Attached to the other end of the bow, which is pointed, are a few owl feathers. Suspended from the sides of the bow are four bunches of magpie feathers, two on either side, for ornamentation. The bow is painted red, and the spearhead proper is painted blue. This bow-spear is never unstrung. It is wrapped with buckskin when not in use, though it is always present with the warriors, wherever they go. Should they fail to take it with them at any time it is hung in a tree for safety, or some place where it could not be found by any one. No one except the members of the society are allowed to touch or handle the spear; nor are any women allowed to touch it. The warriors of the society are unmarried. The women have their beds apart from those of the warriors. Their food is cooked separately at home, and is served separately. Should they be in council with other society warriors their food is served separately. The close observance of the regulations of this society by its members gives them a character distinct from that of the other societies, and they are regarded as pure. They rejoice in the beauty of nature as the work of the Great Medicine, who created the rivers, hills, mountains, heavenly bodies, and the clouds. They are the philosophers among their people.

The following is an explanation of the term "Inverted Warriors." A medicine still in use among the Cheyenne is used by these warriors, by means of which their actions and speech are inverted; for instance, the members of other societies ask a question thus: "Father, will you come here?" but the members of this society ask the question thus: "Father, you will not come here?" When the warriors of other societies are all defeated in battle and run from the enemy, the Inverted Warriors blow their whistles and charge the enemy and fight until they are killed or defeat the enemy, regardless of the numbers of the enemy. They usually are naked when fighting in battle. Their bodies are painted red. On top of their heads is a stuffed screech-owl. They carry their bow-spears with them. No one is allowed to pass in front of them. Should they wish to transfer their spear from one hand to the other they pass it back of their bodies. When charging the enemy's camp, or when warding off the attack of the enemy upon their own camp, these warriors charge separately from the other warriors in the main body, thus performing a flank move-

ment. No one is allowed to pass in front of them. When the tribe goes to battle, each society wears its society dress. Before making a general attack upon the enemy the warriors all stand in a row. Before them is a row of medicine-men and chiefs, and the medicine-arrow Keeper who performs the ceremony to the Great Medicine. He points the sacred arrows at the enemy as taught by the great Prophet, and thus insures victory to his tribesmen. The Keeper of the medicine-arrow always charges in front of all, and no one may charge in front of him. In ancient times the great medicine-arrows were very effective. When directed towards a warring tribe they rendered the enemy helpless and without power to resist. Success with these arrows against their enemies, according to the old-time warriors, accounts for the numerous aliens among the Cheyenne tribe.

12.—OWL-MAN'S BOW-STRING OR WOLF WARRIORS.

The Bow-String warrior or Wolf Warrior society is the sixth warrior society in the tribe. It was founded by a Cheyenne warrior by the name of Owl-Man. It is not included among those five societies founded by the great Prophet, but has been founded since the advent of the white man. This society has one head chief and seven assisttants or sub-chiefs, under whom are from one to two hundred warriors. The members of the society are distinguished for their gayety, their songs, their dances, and the various colors of their dress. Each member dresses as he is able, and hence there is no uniformity of dress. They paint their bodies and the trappings of their ponies. This is the noisiest and the gayest of all the societies. It may be joined by any warrior of fifteen years or more. The society does not seek members to join it, but the warriors come to it to ask admission.

The following is an account of the way Owl-Man founded his society: He was traveling alone, toward the north. While he traveled he was overtaken by a hard rainstorm which turned into a heavy snowstorm. Reaching a deep canyon he went into it with his pony for shelter. The cold increased and the snow fell steadily until an object could not be seen ten paces away. Owl-Man's clothing was drenched with rain and frozen stiff; his pony was frozen to death. He gathered bark from the trees and made a shelter for himself. His buffalo robe kept him from freezing; when morning came he was so hungry and cold that he was about to lie down and die, when some one behind him spoke, and told him to go west until he found another

creek, where there was a lodge. He wrapped himself up in his robe and started west. As he drew near to the creek he heard a drum beating, just as if there were a dance going on, and when he came in view of the creek he saw a lodge. He went directly into it, and as he approached, the drumming ceased. By the time he reached the lodge he could barely move, for his clothing was frozen stiff and his feet and hands were frozen. When he entered the lodge he found a fire in the center, and the ground inside was perfectly smooth. At the back of the lodge was a flat drum. Owl-Man threw himself down and was

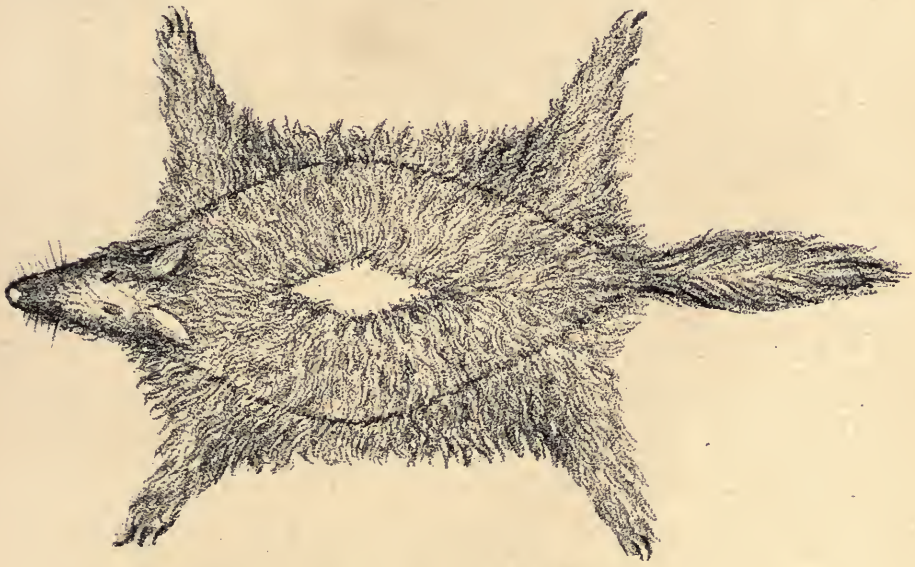


FIG. 6. Wolf-skin worn by Wolf Warrior.

unconscious until toward evening, when he revived and sat up. As he sat there he heard several people all around on the outside of the lodge talking and telling each other to go in and see him. Owl-Man peeped through the entrance and as far as he could see there were wolves approaching the lodge, coming from over the hills, and they talked his own language. The wolves entered the lodge, and as they entered they were instantly transformed into human beings. The lodge was soon filled, and still there remained outside of the lodge several hundred. After these Wolf-men had taken their seats inside, an old Wolf-man came in and took his seat in front of the circle and opposite the entrance. This old Wolf-man began to talk to Owl-Man as follows: "We have powers of cunning such as no other animals have, and we have the whole earth for our home. We this day have

come here to bless you and your people, so that you may live and go back to your people and show them what we are, and we will instruct you for the next four days. Our people possess the whole earth, and our braves do the fighting in companies. We do not allow women to mingle with our braves. If you allow maidens in your work, take four maidens, who are to wear belts made of rattlesnake skin." After thus talking to Owl-Man the old Wolf-man, who claimed to be the chief and who had a place assigned to him in front of the circle of Wolf-men, burned incense, and in an instant every Wolf warrior was gorgeously dressed. The old Wolf-man wore a bear's hide, dressed with the hair on. All the other Wolf warriors were adorned with wolf skins, tanned with the hair on, with a hole cut at the back, big enough to permit the insertion of the head (see Fig. 6), so that the skins were worn as capes, the head hanging on their breast and the tail part hanging down their back. See Plate XI. Fig. 1. Their naked bodies were painted yellow and the extremities of their limbs were painted red. Each Wolf warrior had a spear about eight feet long, with a point at one end made out of flint. These spears were not alike, but they were trimmed with the feathers of every bird to be found. Two of the spears had eagle feathers hanging down their whole lengths; these two spears stood, one at each side of the entrance of the lodge, while two other spears, wrapped with otter skin, stood in front of the Wolf chief. The Wolf chief had in his hand a flat drum. Several other of the Wolf-men also had a small drum. The Wolf-men watched their chief when he began to burn incense to the Great Medicine. The Wolf chief held his drum over the burning incense, passing it backwards and forwards, first to the east, then south, then west, and then north. Then he took hold of the drum stick and struck the drum once, then the second, third, and fourth times. The other Wolf-men stood watching their chief. They beat their drums and yelled and whooped with all their might, and they began to sing and dance. Owl-Man learned about three hundred songs from these mysterious Wolf-men. They had four sacred songs and four war songs. While dancing, each warrior got up and took hold of his spear and danced with it. When they ceased to dance they stood the spears up in front of them again. Four days they danced. At night, Owl-Man would fall asleep, and in the morning, when he awoke, all of the Wolf-men would be gone, but they would soon return and appear in human form, ready for the dance. On the last day, in the afternoon, Owl-Man saw four old men coming, who entered the lodge, and each old man made a speech, telling his exploits to the other warriors. After

PL. XI. FIG. 1. WOLF WARRIORS.
FIG. 2. WOLF WARRIOR.

FIG. 1. FIG. 2.

each old man had made a speech, all the men were ordered to go out and stand abreast in a row, to run a race. One of the men called out the name of the Wolf society, and they all ran at full speed. When the warriors returned from the race the four old men entered the lodge and said to Owl-Man, "Arise and go on your way. In one and a half days you will reach your people. We have blessed you, and now, in addition to what we have shown to you, go and teach your people to be brave. Take this medicine; it is to be put upon your warriors before they go on the warpath or dance. When they go outside in the open air to dance they are not to stop dancing till some old warrior with experience in several battles comes before them and tells his exploits, the same as we have done. Then you are at liberty to dismiss the dancers." Then the four old men started out, and when they were outside the lodge they disappeared instantly and left Owl-Man sitting out on the prairie, amidst the four old men who had stepped out of the lodge. There were now four real wolves running from Owl-Man, who arose and went on until he found the Cheyenne village.

As Owl-Man came to his village all the people came to see him, and to inquire how he came through the snowstorm. He told what had happened. On the first clear day they camped in the form of a circle, and Owl-Man had his lodge erected in the middle of the camp. He went to the lodge and had the ground inside made as smooth as was that of the Wolf-men's lodge that he had visited. After the lodge was erected he called for young men to come and join his society. He performed the ceremony exactly as he had been instructed by the Wolf-men.

Any warrior in the tribe not already a member of one of the five sacred warrior societies may join the Wolf society. When going to war, or when about to dance, they put upon their bodies the medicine given to them by the original Wolf-men through Owl-Man. This medicine is still used in the society. When dancing, the warriors hold their spears and stand erect. They jump up and down very heavily, and rather slowly. See Plate XI. Fig. 2. This society alone, of all the warrior societies, dances with guns, and they shoot blank cartridges. The presence of the guns in the dance indicates that the society was organized after the advent of the white man with his powder and gun. Some of the brave men ride their ponies, while other warriors are dancing on their feet.

13.—THE MEDICINE OR SUN DANCE.

The following is a description of the Medicine-Dance, which tradition accords to have been given to Erect-Horns: The camp-circle is formed by the warrior society of the Lodge-maker. On the first day after the camp circle has been formed, the Priests', or Medicine-men's tipi is erected in the line of the camp-circle, where all the medicine-men who have ever made or performed the Sun-Dance are invited to come. The priests or medicine-men having assembled within the Priests' tipi, the Lodge-maker appoints a man to act as chief priest, or master of ceremonies, by giving him a pipe to smoke. On the second day the Priests' tipi is taken up bodily by women, one woman taking hold of each tipi pole, and they move it to a point fifty paces in front of the camp circle. When set down and secured in its new position, it is cleansed within, and is henceforth called the "Lone-tipi." The earth is now formed and the pipes are taken inside and placed in front of the priests. Towards evening a buffalo skull, which has been lying outside the Lone-tipi, together with two straight sticks used for stirring the pipes when smoking, are brought in, and the skull is inverted and placed with its nose towards the entrance. The priests then feast. All of the members of the Lodge-maker's Warrior society are then invited to the feast. After the feast they rehearse inside the Lone-tipi, and dance until midnight. Henceforth the chief priest and the Lodge-maker remain in this tipi.

They decide on the location for the Medicine-lodge, and on the third day the poles for the Medicine-lodge are cut, and the Medicine-lodge is erected. In the morning of the third day, at sunrise, a noted spy of the tribe, dressed, and on horseback, goes through the entrance of the camp-circle to the place decided upon for the location of the Medicine-lodge, and tells of his exploits in war. Then there are placed at the back of the lodge two young willows, two plum-trees, one four-foot peg, four rainbow sticks, twenty people's sticks, one long willow dipper, two long forked sticks, all of which had been brought on the previous day by certain of the medicine-men. Next the skull is painted and the grass lobes are stuffed in the nasal cavities and eye sockets. Then the Lodge-maker's wife and the Lodge-maker are painted, preparatory to their entrance into the Medicine-lodge. Then they paint the arrow of the center-pole, and the ceremony of this arrow is performed. Should the Lodge-maker be a good and just man, the chief priest blesses him by raising the arrow, point upward and in front of his mouth, backward and forward, praying

that power, plenty, and fortune may come to him. Next the chief priest takes meat from the ribs of a beef and cuts it in the form of a star, in the center of which he represents a person; then with an arrow he pierces the meat, and lays the meat and arrow aside. The Earth peg, called the "center-pole peg," is next painted, the point red and the head black. From a piece of rawhide is cut an image of an armless man, about twelve inches long, with an eagle breath feather tied to its head, and a sinew string, about four feet long, attached to its back. This figure, representing other tribes of people, is called the "center-pole man," and is suspended from the center-pole. The sacred pipe, filled with tobacco, is also painted, and is placed by the side of the painted skull and in front of it. While the priests and medicine-men are performing the ceremony inside of the Lone-tipi, and preparing the Lodge-maker and his wife for their entrance into the Medicine-lodge, the others are bringing to the place selected for it the center-pole and other poles for its construction.

The Lodge-maker's wife bears the buffalo skull out of the Lone-tipi, followed by the Lodge-maker with the sacred pipe, the chief priest, and the other priests. The woman holds the buffalo skull out to one side and in front of her. She advances slowly in a stooping position, stops three times to rest, and finally comes to a place about thirty paces from the Lone-tipi. There all sit in a row, with the skull directly in front of them. The woman sits directly back of the skull, the chief priest at her side. To the left of the skull rests the sacred pipe, to the left of the pipe the incense. Sacrifices and offerings are brought in and placed by the side of the skull. Everything is ready. The offerings are brought in. The thunder-bird's nest is tied in the fork of the center-pole, and gifts are tied to its prongs. The human image is attached to the pole, and the arrow and peg are placed in the thunder-bird's nest. The offerings are tied to the forks alone. The center-pole is now painted, and the chief priest and the Lodge-maker step upon it. In the mean time a hole is dug in the ground to receive it. First the center-pole is painted with a band of red about six inches wide, then a band of black of the same width, the bands being about four to five feet from the surface of the ground after the pole is erect. Of the four top poles, the two south poles are painted red, while the two north poles are painted black, the symbol for clouds.

Everything being in readiness, the woman, the chief priest, and the other priests all rise and approach the lodge, and they stop immediately back of the skull. As the sacred pipe song is sung, the

woman and the chief priest raise the pipe upwards toward the center-pole, the chief priest makes a prayer, and then the center-pole is partly raised. Three times again the center-pole is raised, with the same accompaniments, and is placed erect in its proper position. The cross-bars are then placed in the crotches of the encircling forked poles. The warriors go to the camp and bring back tipis to cover the sacred lodge. When the cover is in place the warriors go to their societies to feast and prepare for the dedication of the lodge. Toward evening the wife of the Lodge-maker brings a bed through the right side of the lodge, and places it at the back of the lodge, behind the altar. All the chiefs are invited, and at this time come to the lodge.

All of the warrior societies take part in the dedication ceremony, which lasts for two hours. Eight brave men are selected to help and protect their people, and two of the chiefs make speeches. All of the priests return and sit around the chief priest, the Lodge-maker, and his wife. They prepare to drill those who are to take part in the coming dance, in the hand-and-arm exercise. In this exercise the right arm is raised twice, then the left arm is raised twice, then both arms twice. In each exercise they turn first to the right, and then to the left side. This lasts half of the night. After singing the sacred pipe song four times, and smoking, the chief priest and the woman go out. Before they go out incense is burned over each, which is repeated on their return. While they are out the four pipe songs are sung, and they smoke. Now they dance till morning.

On the fourth day, or the first day of the dance, the altar is built around the skull. The Lodge-maker's wife goes out in front of the lodge and procures earth, which is cut into strips about one and a half feet long and four inches wide, five pieces in all, and each piece having grass upon it. These pieces of sod the woman brings in one at a time, and places them in order, two at the right, and two at the left; the fifth piece occupies a position at the back of the skull. Then the brush about the altar is set up, one willow on the right side, then a plum bush, then small bushes, as they proceed backward in a circle. On the left, in front of the altar, is a willow and a plum bush, the same as on the opposite side. Directly in front of the skull is dug a ditch four inches deep and two feet long, and from eight to ten inches wide. In the bottom of the ditch is a layer of sand, upon which are drawn from seven to nine red and black lines representing roads. Arched over the ditch, from side to side, are four painted rainbow sticks, with eagle breath-feathers stuck to them. On one side of the ditch stand ten red

sticks, representing the Cheyenne, and on the other ten black and white sticks, representing other tribes. The red sticks have downy feathers stuck to them. While the altar is being completed all the men who are to paint the dancers take them to the chief priest, that he may put medicine upon them, so that they may succeed in their work. The Lodge-maker and his wife are painted red. All the children go to the river and fetch mud to the front of the lodge, where they mold it into pairs of mud animals, which, when completed, they set about the base of the center-pole, thus representing the animals which the ceremony is expected to attract.

The number of days of dancing is determined by the experience of the chief priest, who must conduct the lodge as he has been instructed.

On the afternoon of the fourth or last day of the dance those who so desire have their breasts pierced and dance tied by a lariat to the center-pole until the skin of the breast breaks from the weight of their bodies.

In the closing ceremonies, at evening, several short rites are performed by the dancers. The tipi cloth of the lodge is raised, and four entrances are made. Then a scalp, or the downy feather of an eagle, is tied to a stick four feet in length, which is placed in the hands of an old-time warrior, who is leader. Then there occurs a race around the center-pole. The leader runs in advance, swinging his stick to the right and left, up and down, as he runs. The racers run out to the south and back, then to the west and back, then to the north and back, then return to their places, drink, and wash off their paint.

II. MYTHS.

14.—THE ORIGIN OF THE CHEYENNE.

In the beginning the Great Medicine created the earth, and the waters upon the earth, and the sun, moon, and stars. Then he made a beautiful country to spring up in the far north. There were no winters, with ice and snow and bitter cold. It was always spring, and the wild fruits and berries were everywhere, and great trees shaded the streams of clear water that flowed all through the land. In this beautiful country the Great Medicine put animals, birds, insects, and fish of all kinds. Then he created human beings, and put them in the country to live with the other animals. Every animal, both big and small, every bird, both big and small, every fish, and every insect could talk to and understand the people whom the Great Medicine had sent to live among them, and they could understand each other, for they were all friends, and had a common language. The people went naked. They lived on honey and wild fruits, and were never hungry. They wandered everywhere among the animals, and when night came and they were weary, they lay down on the cool grass and slept. During the days they talked with the other animals, for they were all friends, and one people.

The Great Spirit created three kinds of human beings: First, those who had hair all over their bodies; second, white men, who had hair all over their heads and faces and on their legs; third, red men, who had very long hair on their heads only. The hairy people were very strong and active. The white people with the long beards and the wolf were the most tricky and cunning of all in that beautiful country. The red people were active, and were the swiftest runners. The Great Medicine taught them how to catch fish, and they ate the fish. None of the other people knew anything about eating meat. After a time the hairy people left the north country, and went south where all the land was barren. The red people followed the hairy people into the south. The bearded people left the north country, but no one knew where they went, but it is believed to-day that they were the ancestors of the white people.

Before the red men left the beautiful land the Great Medicine spoke to one of their number and blessed him and his people. The

Great Medicine told this man to go and call all of his red people together at a certain place. The man called, and the people came, and it was the first time that they had all come together. When they were assembled the Great Medicine blessed them, and gave them some medicine spirit to awaken their dormant minds. From that time on they seemed to possess intelligence, and to know what to do. The Great Medicine spoke to one of the men again, and told him to teach his people to band together, so that they all might work and clothe their naked bodies with skins of panther and bear and deer. The Great Medicine gave them power to hew and shape certain kinds of flint found in the north, and other stone, into any shape they wanted. They hewed stones into cups, pots, stone axes, arrow heads, and spear heads. The flint they made into arrow and spear heads.

After the Great Medicine called the red people together, they stayed together ever afterwards. They left the beautiful country and went southward, in the same direction the hairy people had gone. The hairy people remained naked, but the red people clothed themselves because the Great Medicine told them to. When the red men came the hairy people who had gone before had scattered and made homes inside of high hills, and in caves high up in the mountains. The red men seldom saw the hairy men, for they were afraid and always went inside their caves when the red men went to see them. In their caves they had beds made out of leaves and skins. They had pottery and flint tools like those of the red men. These hairy people did not increase, but decreased in numbers, until they finally disappeared entirely, and to-day the red men cannot tell what ever became of them. After the red men had left the north country and gone south where the land was barren, the Great Medicine again spoke to one of the red men and told him to tell his people to return north, for the barren southland was going to be flooded. When they returned to that beautiful land the white-skinned, long-bearded men and some of the wild animals were gone from there. They were no longer able to talk to the animals, but this time they controlled all the animals, and they tamed the panther and bear and other animals to catch game for them to eat. They increased in numbers, and became tall and strong and active. Again they left the beautiful land to go south. The water had gone, and grass and trees had grown, and the land was beautiful like the northland. For a long time they stayed in the south, but while they were still there another flood came, and it scattered the red men here and there. After a time the great waters went down again,

and the land was dry, but the red men never came together any more, but went in small bands, just as they did in the beginning, before the Great Medicine told them to unite. The last flood destroyed almost everything, and the red men were on the point of starvation, so that they had to start back to their original home in the north as they had done before. When they reached the north country they found the land all barren. There were no trees, and there was not a living animal there, and not a fish in the water. When the red men looked upon their once beautiful home they cried aloud and all the women and children wept. This happened in the beginning, when the Great Medicine created us.

After many hundreds of years, just before the winter season came, the earth shook and the high hills sent forth fire and smoke. When the winter season came, there came great floods. All of the red men and women had to dress in furs and live in caves, for the winter was long and cold. It destroyed all of the trees, but when spring came there was a new growth. The red men suffered much, and were almost famished when the Great Medicine took pity on them and gave them corn to plant, and the buffalo for meat. From that time there were no more floods and no more famines. The people continued to live in the south. They grew and increased in numbers, and there were many different bands with different languages, for the people were never united after the second flood.

The descendants of the original Cheyenne who inhabited the beautiful country in the far north before the winter seasons came on in this country, and to each of whom the great Prophet came, had men who were magicians. They had supernatural wisdom. They charmed not only their own people, but also all animals that they lived on or ate. It made no difference how fierce or wild the animals were, if those men used that secret influence on them, they became so tame that the people could go right up to them and handle them. This magic knowledge was handed down from the original Cheyenne, who came from the far north. To-day Bushy-Head is the only one who understands that ancient ceremony, and the Cheyenne of to-day place him in rank equal to the medicine-arrow Keeper and his assistants.

The magicians of old understood the secret powers only, but they could not bring forth live buffalo in big herds, and prophesy like the original medicine-arrow Prophet, who was sent by the Great Spirit to the Cheyenne, who still celebrate his arrows. It has been confirmed by nearly all of the old Cheyenne, that about the time that they were in that beautiful country in the far north the

white persons of to-day are the same as the bearded people who were then there, but when the Great Spirit sent winters it divided them from the white persons. But the floods that came on after the winters set in divided the Indian or red people. This is the reason the Cheyenne give as the cause of the existence of different tribes speaking different languages.

15.—THE ORIGIN OF THE CHEYENNE.

Many thousands of years ago the Cheyenne inhabited a country in the far north, across a great body of water. For two or three years they had been overpowered by an enemy that outnumbered them, and they were about to become the enemy's slaves, and they were filled with sorrow. Among their number was a great medicine-man who possessed a wooden hoop, like those used in the games of to-day. On one side of the hoop were tied magpie feathers, while opposite them, on the other side of the hoop, was a flint spear head, with the point projecting toward the center of the hoop. One night the great chief told the people to come to a certain place. When they were assembled he led them away. He kept in advance of them all the time, and in his left hand he held a long staff, and in his right hand he held his hoop horizontally in front of him, with the spear head of the hoop pointing forward. No one was allowed to go in front of him. On the fourth night of their journey they saw, at some distance from the ground, and apparently not far in front of them, a bright light. As they advanced the light receded, and appeared always a little farther beyond. They traveled a few more nights, and the fire preceded them all the way, until they came to a large body of water. The medicine-man ordered the Cheyenne to form in a line along the edge of the water, and they obeyed. He then told them that he was going to take them across the water to another land, where they would live forever. As they stood facing the water the medicine-man asked them to sing four times with him, and he told them that as they sang the fourth time he would lead them across the water. As he sang the fourth time he began to walk forwards and backwards, and the fourth time he walked directly into the water. All the people followed him. He commanded them not to look upward, but ever downward. As they went forward the waters separated, and they walked on dry ground, but the water was all around them. Finally, as they were being led by night the fire disappeared, but they continued to follow the medicine-man until daylight, when they found themselves walking in a beautiful country.

In the new country they found plenty of game to live on. The medicine-man taught the Cheyenne many things, but they seemed to be of weak minds, though they were physically strong. Out of these Cheyenne there sprang up men and women who were large, tall, strong, and fierce, and they increased in number until they numbered thousands. They were so strong that they could pick up and carry off on their backs the large animals that they killed. They tamed panther and bear and trained them to catch wild game for them to eat. They had bows and arrows, and were always dressed in furs and skins, and in their ignorance they roamed about like animals. In those days there were very large animals. One variety of these animals was of the form of a cow, though four times as large; by nature it was tame and grazed along the river banks; men milked them. Boys and men to the number of twenty could get upon their backs without disturbing them. Another variety of these large animals resembled in body the horse, and they had horns and long, sharp teeth. This was the most dangerous animal in the country. It ate men, had a mind like a human being, and could trail a human being through the rivers and tall grasses by means of its power of scent. Of these there were but few. In the rivers there were long snakes whose bodies were so large that a man could not jump over them.

The Cheyenne remained in the north a long time, but finally roamed southward, conveying their burdens by means of dogs. While they were traveling southward there came a great rain and flood all over the country. The rivers rose and overflowed, and still the rain kept falling. At last the high hills alone could be discerned. The people became frightened and confused. On a neighboring hill, and apart from the main body of the Cheyenne, were a few thousand of their number, who were out of view, and had been cut off from the main body by the rising water. When the rains ceased and the water subsided the part who were cut off looked for their tribesmen, but they found no sign of them; and it has ever since been a question among the Cheyenne whether this band of people was drowned, or whether it became a distinct tribe. Long afterward the Cheyenne met a tribe who used many of their words, and to-day they believe that a part of their people are still living in the north. Nearly all the animals were either drowned or starved to death. The trees and fruit upon which the people had formerly subsisted were destroyed. A few large gray wolves escaped with them, for they had crossed with the tame dogs. The dogs were so large that they could carry a child several miles in a day. After the flood had subsided the senses of

the Cheyenne seemed to be awakened. They became strong in mind but weak in body, for now they had no game to subsist on. They lived on dried meat and mushrooms, which sustained them for a long time.

16.—THE ORIGIN OF THE BUFFALO AND OF CORN.

When the Cheyenne were still in the north they camped in a large circle. At the entrance of the camp-circle there was a deep spring of water rapidly flowing from out the hillside. They camped near this spring so that they might get their water easily. One bright day they were playing the game of ring and javelin in the center of the circle. The game consisted of a hoop painted red and black all over, and four throwing sticks which were to be thrown at the hoop when it was rolled. Two of the sticks were painted red, and two were painted black. The sticks were three or four feet long, and were tied together in pairs. The hoop was rolled along the ground, and as it rolled the red or the black sticks were thrown at it, and the contestants won accordingly as the black or red portion of the ring fell upon the black or red sticks as it stopped. The owner of the stick which matched the color of that portion of the ring that fell on it won. There was a large crowd of Cheyenne gathered in the middle of the camp, watching the game. As the players contested there came from the south side of the camp-circle a certain young man to witness the game. He stood outside of the crowd to look on. He wore a buffalo robe with the hair side turned out, his body was painted yellow, and a yellow painted eagle breath-feather stuck up on top of his head. Soon there came from the north side of the camp-circle another young man to see the game, and he was dressed exactly like the man who came from the south side. He also stood outside of the crowd, and opposite the first man, to view the game. When they saw each other they went inside the crowd and met face to face and asked each other questions. They were unacquainted with each other, and were surprised when they saw that they were dressed alike. The crowd stopped playing the game, and stood around to hear what the two young men said. The man from the south said to the man from the north, "My friend, you are imitating my manner of dress. Why do you do it?" Then the man from the north said, "Why do you imitate my manner of dress?" A last each told the other the reason for his manner of dress on that day. Each claimed to have entered the spring that flowed out from the hillside at the entrance to the camp-circle, where he had been instructed to dress

after this fashion. They then told the great crowd that they were going to enter the spring again, and that they would soon come out. The crowd watched them as they approached the spring. The man from the south side reached the spring, covered his head with his buffalo robe, and entered. The other young man did the same thing. They splashed the water as they went, and soon found themselves in a large cave. Near the entrance sat an old woman cooking some buffalo meat and corn in two separate earthen pots. The woman welcomed them thus: "Grandchildren, you have come. I have been expecting you, and am cooking for you. Come and sit down beside me." They sat down, one on each side of her, and told her that their people were hungry, and that they had come to her for their relief. The woman gave them corn from one pot and meat from the other. They ate, and were filled, and when they were through the pots were as full as when they began. Then the old woman told the young men to look toward the south. They looked, and they saw the land to the south covered with buffalo. She then told them to look to the west. They looked, and saw all manner of animals, large and small, and there were ponies, but they knew nothing of ponies in those days, for they never had seen any. She then told them to look toward the north. They looked to the north, and saw everywhere growing corn. Then said the old woman to them, "All this that you have seen shall in the future be yours for food. This night I cause the buffalo to be restored to you. When you leave this place the buffalo shall follow you, and you and your people shall see them coming from this place before sunset. Take in your robes this uncooked corn. Every spring-time plant it in low, moist ground, where it will grow. After it matures you will feed upon it. Take also this meat and corn which I have cooked, and when you have returned to your people, ask them all to sit down in the following order, to eat out of these two pots: first, all males, from the youngest to the oldest, with the exception of one orphan boy; second, all females, from the oldest to the youngest, with the exception of one orphan girl. When all are through eating, the contents of the pots are to be eaten by the orphan boy and the orphan girl."

The two young men went out and obeyed the old woman. When they passed out of the spring they saw that their entire bodies were painted red, and the breath-feathers of their heads were painted red instead of yellow. They went to their people, and they ate as directed of the corn and the meat, and there was enough for all; and the contents of the pots was not diminished until it came time for the two orphan children, who ate all the food. Toward sunset

the people went to their lodges and began watching the spring closely, and in a short time they saw a buffalo jump from the spring. It jumped and played and rolled, and then returned to the spring. In a little while another buffalo jumped out, then another, and another, and finally they came out so fast that the Cheyenne were no longer able to count them. The buffalo continued to come out until dark, and all night and the following day the whole country out in the distance was covered with buffalo. The buffalo scented the great camp, for they left a long, narrow space where the wind went from the camp. The next day the Cheyenne surrounded the buffalo. Though they were on foot they ran very fast. For a time they had an abundance of buffalo meat. In the spring-time they moved their camp to low, swampy land, where they planted the corn they had received from the medicine spring. It grew rapidly, and every grain they planted brought forth strong stalks, and on each stalk grew from two to four ears of corn. The Cheyenne planted corn every year after this.

One spring, after the planting of their corn, the Cheyenne went on a buffalo hunt. When they had enough meat to dry to last them for a considerable time, they returned to their corn-fields. To their surprise they found that their corn had been stolen by a neighboring tribe. Nothing but the stalks remained, not even a kernel for seed; so it was a long time before the Cheyenne planted any more corn. They trailed the footprints of the enemy for several days from their fields, though the thieves had visited them about one moon before. They fought with two or three tribes of Indians, but could not trace the thieves, nor could they learn anything regarding the stolen corn.

17.—THE ORIGIN OF THE MEDICINE-ARROWS.

After the Cheyenne had received their corn, and while they were still in the north, a young man and young woman of the tribe were married. The young woman became pregnant, and carried her child four years in her womb. The people observed the woman with great interest to see what would happen to her. During the fourth year she brought forth a beautiful boy. The child's father and mother died before he was able to take care of himself, and so his grandmother, who lived alone, took care of him. The Cheyenne regarded the birth of the child as extraordinary, and they looked upon him as supernatural. Soon the boy walked and talked. As soon as the boy could walk he was given a buffalo calf robe to wear, and was shown how to wear it. He at once turned the hair side of

the robe out. At that time the medicine-men were the only ones who wore their robes in that way.

There were among the Cheyenne certain men of extraordinary intelligence and superhuman powers. At certain times these great medicine-men would come together and put up a lodge, where they would sit in a large circle. They would chant and go through curious rituals. Each man would rise and by incantation perform before the crowd as no other man could perform. When the boy was about ten years old he desired to go and take part in one of the magic dances given by the great medicine-men. He insisted that his grandmother go to the chief of the medicine-men and gain for him admission to the dance. His grandmother told one of the medicine-men of the boy's desire, and so they let him enter the lodge. When the boy went into the lodge the chief said to him, "Where do you want to live?" (Where do you want to sit?) Without ceremony the boy took his seat beside the chief. He wore his robe, and had the man who brought him in paint his body red, with black rings around his face, and around each wrist and ankle. The performance began at one end of the circle. When the boy's turn to perform came he told the people what he was going to do. With sweet grass he burned incense. Through the incense he passed his buffalo sinew bow-string east, south, west, and north. Then he asked two men to assist him while he performed. First he had them tie his bow-string around his neck, then cover his body with his robe, then pull at the ends of the string. They pulled with all their might, but they could not move him. He told them to pull harder, and as they pulled at the string again his head was cut off and rolled from under his robe, and his body was left under the robe. They took his head and placed it under the robe with his body. Next they removed the robe, and there sat a very old man in place of the boy. They covered the old man with the robe, and when they removed the robe again, there was a pile of human bones with a skull. They spread the robe over the bones, and when it was removed there was nothing there. Again they spread the robe, and when they removed it, there was the boy again.

After the magic dance the Cheyenne moved their camp and hunted buffalo. The wonderful boy and a crowd of other boys went out by themselves to hunt buffalo calves that might be returning to the place where they last saw their mothers. They saw five or six calves, one of which was a two-year-old. The wonderful boy asked the other boys to surround the calves so that he might kill the two-year-old. They chased the calves and killed the two-year-old with

their bows and arrows. The boys began to skin the buffalo calf with their bone knives. The wonderful boy told the other boys to skin it very carefully, for he wanted the skin for his robe. He told them to skin the whole head, and to leave the hoofs on. While they were skinning the calf they saw a man coming toward them, driving a dog team. The man had come to the killing-ground to gather what bones had been left. When the man saw the boys he went to them. This man was Young-Wolf, the head chief of the tribe. He said to the boys, "My children have favored me at last. I shall take charge of this whole buffalo. You boys can go off, for I have come. You cannot take this buffalo." All the boys stopped skinning except the wonderful boy, who told the chief that he wanted only the hide for his robe, and that the boys were dressing it under his directions. The chief pushed the wonderful boy aside, but the boy returned and began skinning again. The chief jerked the boy away, and threw him down. The boy returned and began skinning again, and pretended that he was going to skin one of the hind legs, but he cut the leg off at the knee instead, and left the hoof on. While the chief was skinning the calf the boy struck him on the back of the head with the buffalo leg, and instantly killed him. The chief fell to the ground dead. The boys ran to their camp and told the people what the wonderful boy had done, and it caused great excitement. All the warriors assembled and resolved to kill the wonderful boy. They went out and found the body of their chief, but the wonderful boy had already returned to the camp with the other boys, and he was in his grandmother's lodge. The old woman was cooking food for him in an earthen pot. Suddenly the old woman's tipi was raised completely by the warriors, who had returned from their hunt for the wonderful boy. The wonderful boy kicked over the cooking pot, and its contents went into the fire, and as the smoke rose the boy, by mysterious means, went up with it, and the warriors saw the old woman sitting there alone. As they looked around they saw the boy walking off toward the east at a distance of about a quarter of a mile from them. The warriors pursued him, but could not approach nearer to him, so they gave up the chase. Four times they chased him without avail. Early one morning, while one of the young men was out hunting near their camp, he saw the wonderful boy down in a ravine, warming himself by a fire he had built. The young man returned to the camp at once, and notified the warriors, who immediately went out and surrounded the ravine. They saw the fire, but the boy had turned into a wolf, and jumped over a high bluff and ran away, howling at the crowd. They began to be

afraid of him, for they could do nothing with him, but they still watched for him every day. One day they saw him appear on the top of a nearby hill. Every one's attention was attracted, and they went out to see him. He came to the top of the hill five times, and each time he was in a different dress. First he appeared in the Red Shield warrior's dress. He had a head-dress made out of buffalo skin; he had horns, a spear, a red shield, and two buffalo tails tied on each arm. The second time he appeared in the Coyote warrior's dress. His body was painted black and yellow, with two eagle feathers sticking up on his head. The third time he appeared in the Dog-Men warrior's dress. He had on a feathered head-dress, an eagle bone whistle, a rattle of buffalo hoof, and a bow and arrows. The fourth time he appeared in the dress of the Hoof-Rattle warriors. His body was painted, and he carried a rattle to sing by, also a spear about eight feet long, with a crook at one end, the end of the shaft being bent in semicircular form. The fifth time he appeared with his body painted white, and on his forehead he wore a white owl skin.

After his fifth appearance the wonderful boy disappeared entirely. No one knew where he went, and he was soon forgotten, and people thought him dead. He was gone four years. He traveled alone into the highest peaks of the mountains. As he drew near to a certain peak a door opened for him to enter. He passed through the door into the earth, and the opening closed after him. There he found men of all tribes, sitting around in a large circle. Each man represented a tribe, and had a bundle. There was one bundle present that was unaccompanied, and as the Cheyenne entered all welcomed him and pointed him to the unoccupied seat under the bundle that was wrapped in fox skin. Before taking this seat the head man explained to him what he would expect of his people if he took the seat under the bundle, which was going to be his to take back to his people. The head man told him that he would have to stay here under the earth with them for four years, receiving instructions; that he was to become the prophet and counsellor of the Cheyenne. As the Cheyenne followed his instructions and accepted the bundle all the men gave thanks to him. The Cheyenne sat down, and when his turn came to perform his bundle ceremony, they took down his bundle and went through the sacred ceremonies and sacred songs of his bundle, all in order. When they opened his bundle for him, there were four medicine-arrows, each arrow representing something. They gave the young man instructions concerning the order of the bundle ceremony, and sacred songs in order, prophecies, magic, and

material for warfare and hunting, to take back to his people at the end of his four years' stay.

After the Cheyenne had driven the wonderful boy from their camp the whole country was visited by a four years' famine. The people became weak, and were threatened with starvation. All animals died of starvation. The people ate herbs. One day, as they were traveling in search of food, five children lingered behind in search of herbs and mushrooms. While they were eating them there appeared the wonderful young man who had been driven from the camp. The young man said, "My poor children, throw away those mushrooms. It is I who brought famine among you, for I was angry at your people, who drove me from their camp. I have returned to provide for you, so that you shall not hunger in the future. Go and gather for me some dried buffalo bones and I will feed you." The boys ran and gathered buffalo bones and brought them to him. The wonderful boy made a few passes over them, and they were turned into fresh meat, and he fed the children with fat, marrow, liver, and other parts of the buffalo. When they had eaten all they wanted he gave them fat and meat and told them to take it to their people and tell them that he, Motzeyouf, had returned, and that they should no longer hunger. The boys all ran to the camp that their parents had made in the mean time. By magic, however, Motzeyouf reached the camp first. He entered the lodge of his uncle and lay down to rest, for he was tired. His uncle was sitting outside his lodge with his wife, and they did not see Motzeyouf enter. When the Cheyenne heard from the boys what had happened, they became excited. All went to the lodge where Motzeyouf was. They came to Motzeyouf's uncle and began to question him, but his uncle knew nothing of what they said. His uncle's wife went into the lodge to get a pipe, and she saw Motzeyouf lying there, covered with a buffalo robe. She saw that his robe, shirt, leggins, and moccasins were painted red. She ran out of the lodge and told the men that some one was in there. The men guessed that it was Motzeyouf, and they went inside. The uncle asked the strange man to sit up, and then all cried over him. The men observed that Motzeyouf had a bundle with him, and, knowing that he had power, they asked him what they should do. He told them to camp in a circle, and have a large tipi put up in the center of the circle. He called all the medicine-men to bring their rattles and pipes to him. He went to the tipi that was prepared for the ceremony, and performed the ceremony and sang the sacred songs, as he had been instructed. When he came to the part relating to

the fourth arrow, and its song, it was night, and the buffalo had returned. The buffalo came like the roar of thunder, and it frightened the Cheyenne. They went to Motzeyouf and asked him what to do. He said, "Go and sleep, for the buffalo, your food, has returned to you." The buffalo continued to roar like thunder as long as Motzeyouf sang. The next morning the land was covered with buffalo, and the people went out and killed all they wanted. From that time forth the Cheyenne had plenty to eat and great power, owing to the power of the medicine-arrows.

According to the account of Wolf-chief and his ancestors, the medicine-arrows are from eighteen to twenty generations old. Motzeyouf brought them from the earth.

18.—THE ORIGIN OF THE SUN-DANCE.

The great Medicine-Dance of the Cheyenne is a devout worship of the Great Medicine, creator of the universe, ruler of the whole earth and the heavens, in whose honor are performed, with great reverence, the rites attendant upon a vow to him. From time immemorial the Cheyenne have performed this great ceremony in honor of the Great Medicine. The great Medicine-lodge proper is the true symbol of the ancient world, and to this day is so considered by the old-time Half-Cheyenne (Sutayo), a people distinct and separate from the Medicine-Arrow Cheyenne, who were the originators of the dance. This dance represents the creation by the Great Medicine and the Roaring Thunder of the Above, who is the great chief of the air and the winds; it represents the creation of the ancient animal and vegetable worlds, the earth and all that is on it, the water and its creatures, the blue sky, the sun, moon, stars, the clouds, the winds, the thunder, rain, hail, and the rainbow. The great Medicine-Dance was performed only in times of pestilence or famine or great need; for the Great Medicine promised the ancient Cheyenne that he would replenish the earth and bless the people abundantly if they would accurately perform the ceremony as he had given it to them.

In the beginning the Great Medicine, the Dark Clouds, and the Roaring Thunder revealed this ceremony to Erect-Horns, a medicine-man who came forth from out the top of a high mountain peak in the far north. There was famine in all of the northland. Vegetation withered, the animals starved, the land became barren and dry, and the ancient Cheyenne were on the verge of starvation, for they had no food but dried vegetation and their dogs of burden. They left

Pl. XII. The Cheyenne Journey to the North.

Pl. XIII. Erect-Horns Selects a Companion.

the country and went farther north in search of food. See Pl. XII. At evening, when it was nearly dark, they made their camp by a beautiful stream. The several leaders of the tribe went to the side of the line and sat down in a semi-circle to watch the tribe as it marched on towards the stream. As they sat watching the old men, the women, the children, and the dog teams go by, one of the chiefs ordered the men to go in pairs to certain women whom they admired, and to beg food of them. As the men formed in pairs the chiefs called out to the women to pay attention to the men who were approaching them. One of the men who begged to be fed was a young medicine-man. When his turn came to beg for something to eat he went alone to a beautiful woman whom he admired, and had selected. See Pl. XIII. She was the wife of the chief of the tribe. The woman was pleased with him, and she gave him something to eat. While she stood waiting for him to finish eating the medicine-man told the woman to make ready in haste, for he had chosen her for a special purpose, and wanted her to go with him to the far north. He told her to take her dogs and camp outfit, for they would be gone about forty days. The woman consented, and they slipped away without any one seeing them go.

A day and a night and a day the medicine-man traveled with the woman, whose five dogs carried the tipi poles and the camping paraphernalia. The second night they rested. The medicine-man directed the woman to erect the tipi so that it would face the east, and to make two sage brush beds. Then he told her that he had received a message from the Great Medicine of the Above that he should go and bring to his people the great Medicine-Lodge, the Great Medicine's symbol of the ancient world, with the promise that, if the people would receive the ceremony, buffalo and all other animals would make their appearance, all vegetation would be renewed, and there would be an end to famine. The next morning they continued their journey, and in the evening they pitched their tipi. Thus they journeyed for several days. One day the woman said to the medicine-man, "Why have you eloped with me? I have yet to receive your attention." The medicine-man replied, "The medicine-spirits require your presence with me in order that I may fulfil one of the requirements of the great Medicine-Dance of the ancients, that is, to perpetuate the race through woman. You must be patient until our return, when I will bestow my affection upon you; but this must not happen before we enter the mountain to which we are going." Again they journeyed for several days, until they saw before them a forest, from whose midst there arose a mountain to the sky; beyond they

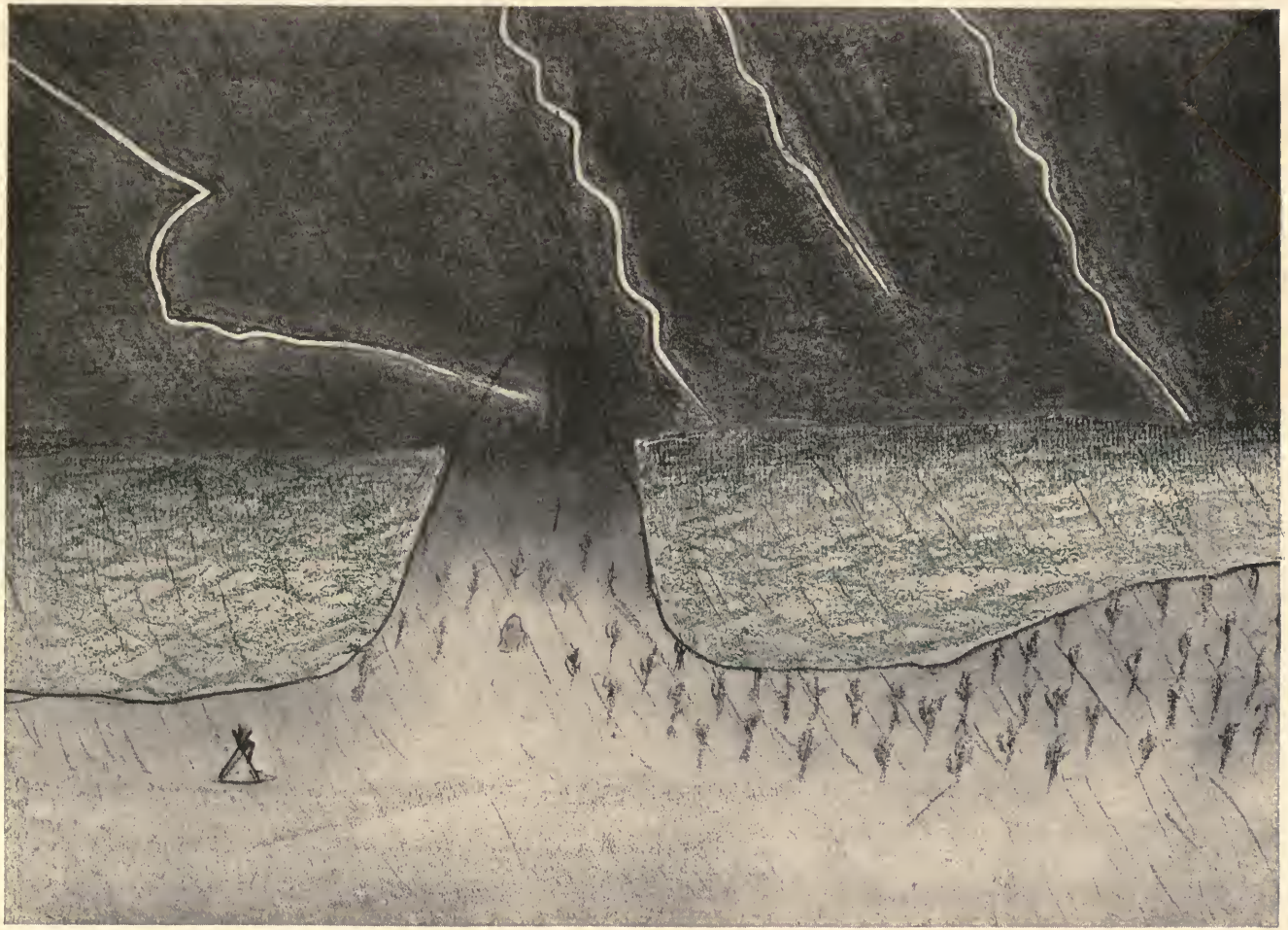
saw great waters. See Pl. XIV. On a beautiful morning they came to a large rock in front of the mountain. They rolled the rock aside, and found a passage, which they entered. When they had entered the rock rolled back in its place and closed them in. They were in the great lodge of the mountain. The spectacle was wonderful. To-day the lodge is arranged in the same way. There the medicine-man and the woman received ceremonial instruction from the great Medicine, and from the Roaring Thunder, who talked to them from out the top of the mountain peak. See Pl. XV. For four days the great Medicine taught them, and thus he spoke; "From henceforth, by following my teachings, you and your children shall be blessed abundantly; follow my instructions accurately, and then, when you go forth from this mountain, all of the heavenly bodies will move. The Roaring Thunder will awaken them, the sun, moon, stars, and the rain will bring forth fruits of all kinds, all the animals will come forth behind you from this mountain, and they will follow you home. Take this horned cap to wear when you perform the ceremony that I have given you, and you will control the buffalo and all other animals. Put the cap on as you go from here and the earth will bless you."

The medicine-man and the woman came forth from the mountain, and as they stepped out the whole earth seemed to become new, and there came forth buffalo that followed them. See Pl. XVI. As they marched on, preceded by their dogs, the other animals moved along behind them, and they watched the man and the woman continually from the rear. When they camped at night the animals lay down to rest. In the morning the medicine-man put on his horned cap, and sang the sacred songs taught him while in the mountain, and then he began the journey home, and the animals followed. For many days they traveled, until the medicine-man knew that they were near the camp of his people, who were still by the beautiful stream. Then he halted, took his horned cap from his head, and all the animals halted. In the morning he went to the camp of his people, and told them that he had returned with the buffalo, so that they should no longer suffer from hunger. He at once ordered that the great Medicine-Lodge dance should be performed, exactly as it was taught him in the mountain. When the Cheyenne saw the medicine-man wearing the horned cap, they named him "Erect-Horns," for when he wore the cap the horns stood erect.

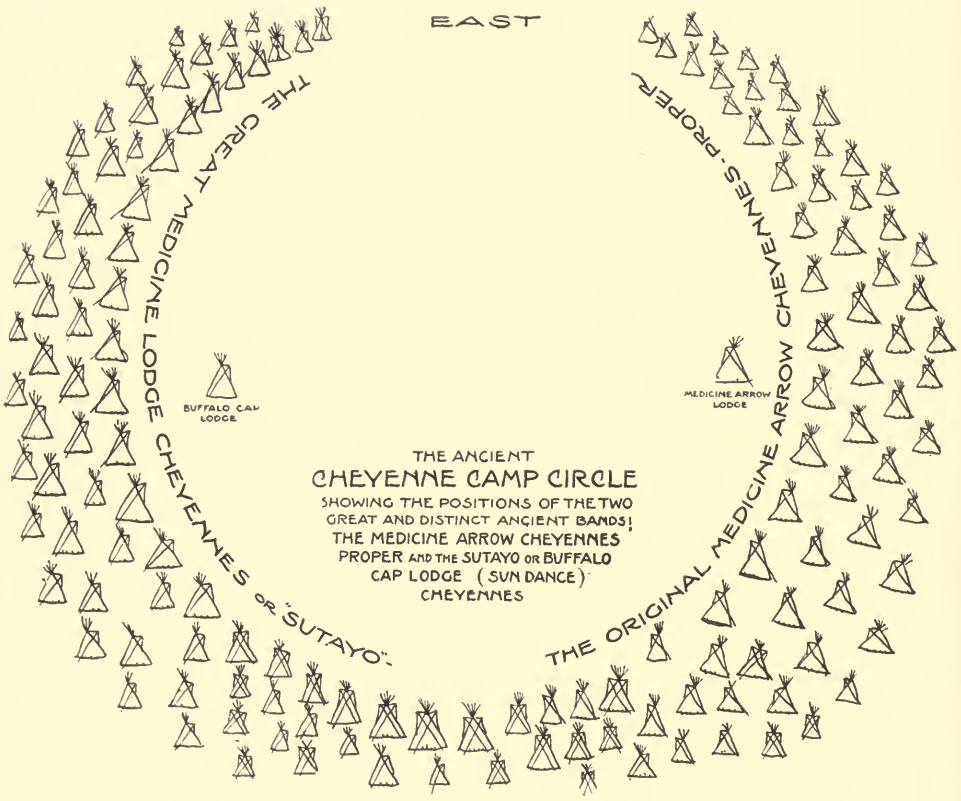
The tribe has preserved the cap to this day, just as the great medicine-arrows are preserved by the original Medicine-Arrow Cheyenne, and the man who takes the vow to give the dance wears

Pl. XIV. They Discover the Sacred Mountain.

Pl. XV. They Receive Instruction from the Great Medicine.



Pl. XVI. They Leave the Mountain, Followed by Buffalo.


EAST
THE GREAT MEDICINE LODGE CHEYENNES OR "SUTAYO"
THE ORIGINAL MEDICINE ARROW CHEYENNES PROPER
BUFFALO CAP LODGE
MEDICINE ARROW LODGE
THE ANCIENT
CHEYENNE CAMP CIRCLE
SHOWING THE POSITIONS OF THE TWO GREAT AND DISTINCT ANCIENT BANDS! THE MEDICINE ARROW CHEYENNES PROPER AND THE SUTAYO OR BUFFALO CAP LODGE (SUN DANCE) CHEYENNES

Pl. XVII. The Ancient Cheyenne Camp-Circle.

Pl. XVII. The Ancient Defensive Camp-Circle.

the cap. All the men who have heretofore pledged and performed the great Medicine-Lodge dance since the time of Erect-Horns have been leaders of other medicine-dances, and such medicine-men may become leaders in several dances in succession.

There are two distinct bands of the Cheyenne, the old-time Northern Cheyenne, whose symbol is the great Medicine-Dance brought by Erect-Horns. See Pl. XVII. Their language is somewhat different from that of the other Cheyenne, with whom they once warred. The other band is the original Medicine-Arrow Cheyenne, whose emblem was the great Medicine-Arrows brought by Motzeyouf (Standing-Medicine), the great Medicine-Arrow Prophet. Standing-Medicine and Erect-Horns are regarded as messengers from the Great Medicine and the Roaring Thunder, because of their wonderful powers and gifts; and they are both represented in the great Medicine-Lodge. Of the two forks of the great center-pole of the Medicine-Lodge, one represents the Medicine-Arrow Prophet, or Standing-Medicine, and the other Erect-Horns, the great Medicine-Lodge dancer.

At a certain time in the progress of the Medicine-Dance, the medicine-men direct the children to go and get mud and fashion it into the form of buffalo two or three inches in height. Those children who go after the mud return and sit outside the front of the lodge and make images of buffalo, elk, deer, antelope, and birds, in pairs. When they have completed the images, they are directed by the medicine-men to bring them into the lodge and place them around the base of the center fork. Thus they represent the buffalo and other animals that the Medicine-Arrow Prophet and Erect-Horns brought with them from the earth. This the Cheyenne do at every medicine-dance, hoping that, as in ancient times, the buffalo will come during the performance of the dance. Long ago, after the disappearance of the two great medicine-men, the medicine-men would sing the songs that were taught them by Erect-Horns during the ceremony, and by the charm of the songs all the animals would appear, running up to see the lodge.

There was a time when the Cheyenne captured human beings and tied them to the center-pole as a sacrifice, in order that the tribe might be blessed and might procure favor.

III. CONCLUSION.

In presenting a résumé of the more important points contained in the foregoing pages, we may first examine the myths, with the special idea of seeing how far they account for the rites of the ceremonies. The first myth, called the Origin of the Cheyenne, is in reality not an origin myth at all; for not only is the origin of anything not explained, but there is no statement of the facts of beginnings. The myth rather may be termed a tale of migration, and as such presents nothing which may be held to bear directly upon the social organization. One point in the tale, however, is worth noting, namely, that which relates to the belief in a hairy race of men who lived in the Southwest in the caves and cliffs. Such references are rather common in the plains mythology. One other interesting fact may be noted in this tale, namely, the distinction implied between medicine-men as physicians or healers, and medicine-men as wonder-workers or magicians; a distinction which the Cheyenne still maintain.

In the second myth presented, also entitled an origin myth, the scene of the early Cheyenne is again laid in the Far North, across a body of water. Being hard pressed by an overwhelming body of the enemy, they are led out of their difficulties by a medicine-man who makes use of the gaming wheel. Their movement is directed by fire, which precedes them until they come to a body of water, whereupon the medicine-man makes a dry path and leads them south into a country of abundant game. At this time the tribe was physically strong, but weak minded. The country was infested with the usual monsters. While continuing southward they were overtaken by a flood, part of the tribe being cut off and supposed to exist still in the North. It is impossible from the tale itself to associate the culture hero with Motzeyouf, or Standing-Medicine, but it is not unreasonable to suppose that he was the same.

In the next tale, which explains the origin of the buffalo and corn, we have presumably the same tale as that which is sometimes told to explain the origin of the Sun-Dance lodge. Two young men, dressed alike, encounter each other at a wheel and javelin game. They compare notes and find that each has visited a spring that

flows from the hillside near by, where each has received instructions. Then they entered the spring together and encountered the mythical grandmother, who gave the magic food which they took to their people, and that night the buffalo came forth from the mountain.

In the next tale, which relates the origin of the medicine-arrows, we have an account of the culture hero, who at an early age manifested extraordinary powers as a medicine-man of the wonder-working type. Continuing, the tale relates how he slew a mean chief, fled to his grandmother's lodge and made his escape in the vapor arising from an overturned vessel over the fire. He was pursued, four times transformed himself into a wolf, and later reappeared at the camp on five different occasions, each time dressed in a different costume and his body differently painted. Thus he laid the foundation of the five warrior societies. He then disappeared for a period of four years, during which time he visited a high mountain peak, was admitted to the lodge in its center and there, during the four years, obtained instruction. At the end he was given a bundle containing the sacred arrows and received full instructions concerning the arrow ceremony. He returned to his tribe, which in the mean time was slowly starving, and performed the medicine-arrow ceremony, which caused the buffalo to appear. This culture hero, called Standing-Medicine, or Standing Sweet-Grass (Motzeyouf), is also referred to in No. 2 of this series, in the account of the medicine-arrow ceremony. There, as here, he is culture hero of a tale which has a fairly wide distribution over the plains, and is often entitled The Poor Boy and the Mean Chief. After slaying the mean chief in a fit of anger, he goes to a mountain and returns with four arrows. He then organizes the tribe, placing the guardians of the arrows first, then the medicine-men, the chiefs, and finally the warriors. These he organizes into five distinct societies. He was not only an organizer, but a prophet, and foretold many things.

The last myth, entitled The Origin of the Sun-Dance, relates to a culture hero having many elements in common with Standing-Medicine. This culture hero belonged to the so-called Half-Cheyenne, or Sutayo band, and later came to be known as Erect-Horns. The scene of the tale is in the North, where famine prevails. The tribe is camped in a circle. Being commanded by the chief to perform a ceremony in pairs, one of the men—the culture hero—selects the wife of the chief of the tribe, and with her he sets out on a forty-day journey. During this time they fast and finally arrive at a forest in the midst of which is a lofty mountain. They enter the mountain by means of a door, and find that the interior resembles

a Sun-Dance lodge. There for four days they receive instructions from the Great Medicine, and a buffalo cap is given them, which they are to wear during the ceremony. As they leave the mountain the earth seems reanimated, and buffalo follow them. They return to their tribe, who are starving, perform the Sun-Dance ceremony, and the buffalo appear.

Thus it appears that the tales collectively furnish us an account of two culture heroes, or one culture hero with two names, who left the camp, visited a mountain, witnessed a ceremony, obtained a bundle, returned to the camp and performed a ceremony as it had been witnessed, with the result that the tribe was rescued from famine at that particular time and was furnished means for warding off famine and their enemies in the future. There is no word of explanation as to why the ceremony was given or how it was originated in the true sense of the word. Standing-Medicine and Erect-Horns simply bring to the people a special medicine, in the form of a ceremony which they had witnessed and in which they had been instructed by supernatural beings.

From a consideration of the myths, or the ritualistic side, we turn to consider the organization, as we find it with its attending ceremonies and rites. In the first section we have a brief account of the journey of Standing-Medicine, with a description of the arrows, two of which are known as "man-arrows" and two as "buffalo-arrows," so-called from their efficacy in calling buffalo, or in destroying enemies. Then follows a necessarily incomplete description of the medicine-arrow ceremony, which may be summarized as follows:

First Day. The pledger, or one who has vowed to make the ceremony, erects his tipi in the center of the camp circle. To this tipi offerings or sacrifices are made. The warrior societies decide upon the place to erect the medicine-arrow lodge proper. The medicine-men now occupy this tipi, while the warrior societies police the camp.

Second Day. The pledger, with three men, removes the offerings from the sacrifice tipi to the medicine-arrow lodge. They then go to the tipi of the keeper of the medicine-arrow bundle and bring the bundle to the medicine-arrow lodge. The bundle is opened, and should they require it, the assistant arrow-keepers prepare the arrows.

Third Day. Tally sticks are provided, each representing a Cheyenne family; incense is burned during the entire day in the medicine-arrow lodge. The medicine-men throughout the camp devote their time to renovating and preparing their individual medicines.

Fourth Day. The bundle of sacred arrows is taken by the assistant arrow-keepers and attached to a pole which is erected in front of the medicine-arrow lodge. The presents or offerings are brought out and laid by the pole. The arrows may now be inspected by every male of whatsoever age in the tribe. As they are inspected, additional offerings are made. After the inspection the warriors raze the medicine-arrow lodge and re-erect it over the present site of the bundle, and it is now called the prophet's lodge. The medicine-arrows are now returned to the arrow-keeper. On the night of this day all the medicine-men, including the pledger, or prophet, as he is now called, enter the prophet's lodge and sing the traditional songs, after which the prophet prophesies. At about three o'clock in the morning the lodge is uncovered, the keeper and medicine-men return to the site of the tipi erected on the first day, and known as the sacrifice tipi, where a sweat lodge has been erected. During the sweat bath they chant four times and remove their paint, and the ceremony is at an end.

Sections 2, 3 and 4 of this memoir relate to the duties of the keeper and the assistant keepers of the medicine-arrows and of the medicine-men and their relation to the keeper of the arrows.

The next section is devoted to the chiefs and describes the ceremonies and rites attendant upon the election of new chiefs. The camp circle is formed. A bundle, known as the chief's bundle, is opened by the medicine-arrow keepers, and forty tally sticks, known as the chief's sticks, are erected. The chiefs select five men, one from each of the important Cheyenne bands. These men are brought to the lodge and seated in a certain position, a chief's stick being placed in front of each new member. Then the old chiefs in a body bring in the other thirty-five men whom they have selected as new chiefs, the medicine-men erecting a stick in front of each one. All are now seated and the chiefs' pipe is smoked. Then one of the four assistant arrow-keepers addresses the newly appointed chiefs on their duties and instructs them, and appoints four of the number of the retiring chiefs, generally medicine-men, to serve as advisors. These advisors are also the medicine-arrow keepers, and are so selected that one represents a magic-working medicine-man, the second a pledger of the arrow ceremony, or prophet, the third a Sun-Dance priest, and the fourth a pledger of the buffalo ceremony.

The remainder of this memoir, except the last section, is devoted to the warrior societies. These in general are similar to the societies of the Arapaho, but are different from the Arapaho in certain features. Thus, they are not graduated in rank as are the Arapaho,

but a member of any age may become a member of any one of the societies. Each society is controlled by a chief and seven assistants. Each society has certain paints, costumes, songs, and characteristic dances. Four of the societies admit four maidens to their lodge; these, as a rule, are daughters of chiefs. The first society is known as the Red Shield Warriors, the name being derived from the fact that each carries a large red shield of buffalo hide, so cut as to retain the tail of the buffalo in the form of a pendant. From the fact that they wore a head-dress of the scalp of the buffalo they are sometimes called the Buffalo Warriors. The belt of their costume is suggestive of the Arapaho Lance or Clubboard Society. The lance which they carry, however, is suggestive of the weapon used by the Arapaho Tomahawk Society.

Second in order is the Hoof-rattle, or Dew-claw society, so called because each warrior carried a rattle in the form of a shaft, with dew-claw pendants. The general emblem of the society was an elk horn musical instrument, shaped in the form of a snake. This was held over a piece of rawhide, which acted as a resonator, and the noise to accompany the songs and dancing was produced by drawing over it a deer's scapula. The nearest approach to this society among the Arapaho is the Tomahawk.

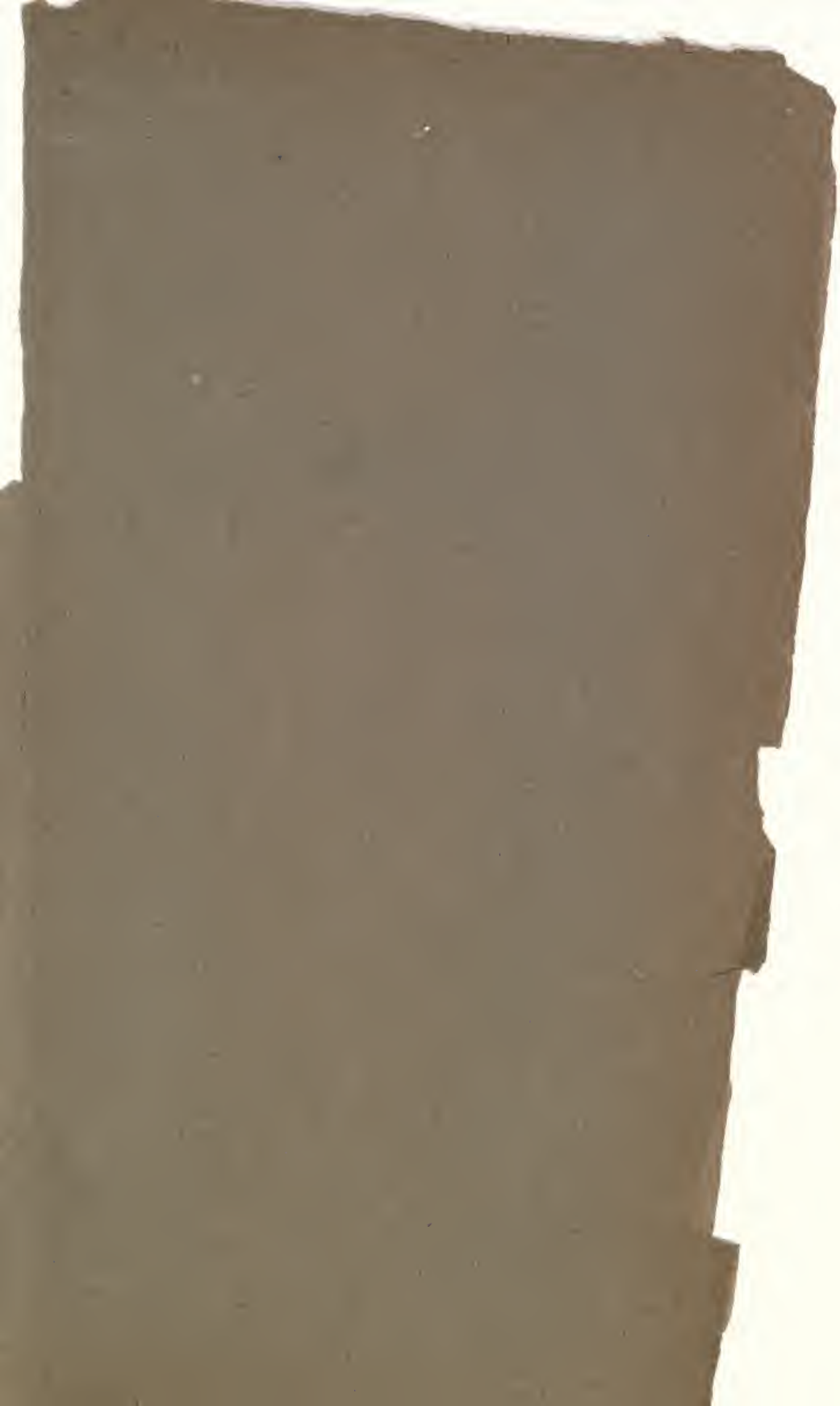
The Coyote society, or Coyote Warriors, derive their name from the fact that the members imitate the coyote and that the emblem of the society is a coyote skin. This society may be compared with the Star or Kit-Fox of the Arapaho.

The Dog-men society is said to be the largest among the Cheyenne, and includes in its number half of the males of the tribe. Formerly they controlled the entire tribe. They, like the Arapaho Dog-soldiers, wear scarfs which trail to the ground and represent degrees. Also, like the Arapaho society of the same name, they wear whistles hung about their necks and use rattles with porcupine quills and dew-claw pendants. In the account of the origin of the society it is related how the society was formed with the assistance of the dogs of the camp.

The fifth society is known as the Inverted, or Bow-string warriors. It is peculiar in the fact that it has no chief and there are no degrees. It is, strictly speaking, a warrior society, and the members are supposed to be always ready for war. The emblem of the society is a peculiarly constructed bow-spear. The characteristic features of the society are similar to those of the Lime Crazy society of the Arapaho, inasmuch as their speech and action reverse the usual order. Another point of similarity is to be noted in their head-dress.

The last society, said to have originated within recent times, was founded by Owl-man, and is known as the Wolf society. In the mythological account of this society it is related how Owl-man was rescued from perishing of cold by wolves, who took him to their lodge and gave him the ceremony. Each warrior carries a spear and wears a cape made of wolf-skin.

The last section of Part I. is devoted to the Sun-Dance. Inasmuch as this subject is to receive special treatment in the second number of this volume, comment is deferred until that time.



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